

**YOUTH, UNIVERSITY
AND COMMUNITY**

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Foreword

The present work is an outcome of the endeavour made by its editors in organizing a seminar on National Service Scheme sponsored by the University of Udaipur. I have had great pleasure in going through the contributions contained in the volume. The contributors have applied their intellectual vigour in analysing the roots of the problem of the present student unrest with the perspective of National Service Scheme as one of the remedial measures for utilizing the student power for constructive purposes.

Today, we are certain for one thing: "the youths of University are the cream of the society surrounding it. The society of today will be passed over to the hands of this new generation of youths." We who are working at the University level as teachers and administrators have, therefore, to assure that the interests of the youths are safe and secured in our hands. This has not only to be mouthed but has also to be demonstrated to the youths. Obviously, it increases the responsibilities of the University and its various decision-making bodies. The University youths, it appears, are facing a crisis of credibility. To them, the University imparts a body of obsolete knowledge which is meaningless when they enter the real and existential situation of his "containing" society. The society, on the other hand, does not take their "knowledge", that is, degrees, for any serious consideration. And this is the crisis of credibility.

One of the major tasks of a University is to identify the factors—local and national—which are responsible for students' unrest at the campus. The factors of unrest are multi-dimensional—social, political, ideological, or factional.

The identification of the cause of unrest at a particular campus should not be much complex and intricate. The youth population is more than often a small minority which has its own "sub-culture". If the University teachers succeed in locating the trouble spots, the next step may be taken for remedying the sickness. In the present situation of our country we should admit without any reservations that there has emerged a student power which draws its strength from the broader society, for much of the former's activism gets impetus from the latter. This creates a kind of social trinity consisting of the youth, the University, and the community.

Any remedial programme for student's social sickness should take into consideration this trinity. The programmes such as the National Service Scheme, therefore, should aim at linking the University, the youth and the community. The scheme should be in this context put to a rigorous trial with the hope to solve to some extent crisis of student agitation and community's receding respect for the University.

The theme that runs through the papers contained in this work focuses on two main aspects: one relates to the youth and the community, both of whom have strong expectations and "competitive demands" from the University to identify and involve itself with the problem and crisis faced by the former. The second aspect of the theme relates to the structural changes at various levels of the University which could bring the youth and the community closer. The University in the present frame of reference has to put its legs firm on the societal soil whereupon it stands and from which it owes its survival. Precisely, the papers make a case for structural reconstruction of the University wherein it could, besides being a centre of research and dissemination of knowledge, also function as an institution of community service.

There appears no exaggeration if we say that the concept of community service has become a significant concern for our University today. They have to provide cognition of the standard of existential reality to its output which in turn

would provide a meaningful and dynamic instrumentality to resolve the societal crisis.

There could be several prescriptions to the problems that we face at our end today. The National Service Scheme as interpreted and analysed by the authors of these papers, is proposed to be one of the links for bringing the University, the youth and the community together to some extent. The scheme, it must be admitted, is still in its developing and trial stage. The present work, therefore, is a useful exploration of the infra-structure of the scheme. It would provide, I am sure, a kind of dialogue and discussion to all those who are concerned with the welfare reconstruction of the society.

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Preface

Quite known, the universities are increasingly becoming highly vulnerable centres of student unrest, agitation and violence. They have come to streets. They have emerged as 'a militant group'. In their fury they have destroyed both public and private property; they have ruined important careers. On the other hand, the community, too, has become sceptic about the degrees awarded by the universities. It appears, the degrees have ceased to be of any use for the technical human and other needs of the society. The universities look down upon the students as 'sub-standards' agitating, or 'trivials'—emptied of any ideology doing everything for nothing. The situation has, in fact, become enormously dubious at all the three levels: the students, the university, and the community. But surely, we must admit, there is something radically wrong somewhere in the situation which currently surrounds us.

Consequent upon the agitating trends of our time, a section of intellectuals and national leaders plead for remedial and reconstructing programmes for making university awards acceptable to the youths and the community at large. They argue for a vocational-oriented education on the logic that our country which stands for socialism, secularism and democracy can hardly afford to retain the present university education which is largely meant to fulfil the 'elitist-muds of a very meagre and privileged section of the country. The present higher education system requires to be put to a new frame of reference which consists of the in-built structure of the society that we propose to achieve as our national goal.

Today we are engaged in finding out some solutions for

giving meaningful direction to students' activism. NSS, which is proposed to be useful for bringing the students to the service of the community, seems to be one of the solutions for transforming the student power to constructive purposes. The scheme was discussed in a seminar organized by the University of Udaipur. The book consists of the papers presented and discussed at the seminar and subsequent dialogues which took place with some of the scholars.

We are grateful to the contributors for their valued papers and for this academic interest in the scheme. We also express our gratitude to the University of Udaipur for subsidising the publication and to S. Chand & Co. (Pvt.) Ltd. for giving the book its present shape.

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EDITORS

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Introduction

Our views about university or higher education have recently come under strong intellectual criticism. The concept of university, therefore, is fast changing both in its structure and content of performance. The higher education, it is certain, has to come nearer or closer to the needs, aspirations and goals of the existential situations of society. To go back a little, it is *perhaps in our memory that the universities for quite long remained isolated citadels of higher learning in which the academic elites worked as arm-chair phylosophers and lucky-go-happy thinkers, though they did try to present some working models for the community to emulate. But primarily they stayed alienated from the community, until recently. The output of these universities in terms of the cognition of reality and students was poor and weak in developing fuller rapport with the day-to-day affairs of life. The students in their life career became a distinct elite class to inherit the power structure of the older generation. The circulation of elites in Paretorian terminology was thus completed by our universities in the past.*

The situation, however, changed with the emergence of liberalism, when the new educational elite identified a compatibility and a close inter-dependence between the university and the community. Professor Harold J. Laski in one of his contributions, "I believe," "so emphatically", remarked that, "the way to know men is to mingle with them; and a university that consciously separates itself from the life is, I suspect, unlikely to influence its quality." The growing emphasis on the ~~scientism~~ and rationality pressed the university elites to vali-

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dictate their role in terms of commitment to community. This, perhaps, led to the process of the so-called 'modernisation' in university education.

The need for modernising the higher education has received impetus, universality and acceptability around all the universities of the world. This demand for modernisation was interpreted in terms of three major postulates: (1) Identification of university education with the international educational system so as to promote Universalism in higher education and inter-university communication in the pursuit of knowledge; (2) emphasis on input of research embracing all the major areas of societal life, thereby 'advancing micro-studies through the narrowest areas of specialisation with a view to construct a kind of general theory of human behaviour which could predict the probable tendencies of future trends; and (3) linking the university education with the existential needs and requirements of the community. This urge for modernising the higher education has grown out of some significant factors of development: (i) the explosion of new knowledge in which the society requires to be educated to keep pace with the advancing knowledge; (ii) rapid social change wherein the society has to secure fast comprehension of the new trends developing at a breath-taking rate. It is widely analysed and acknowledged that the educational system which fails to renovate itself constantly becomes out of date, 'a dead horse', unable to carry the wheels of progress ahead since it tends to create a lag between its operative purposes and standards on the one side, and the emerging revolution of aspirations and ambitions on the other. The factors for modernising educational system, therefore, imply that our educational programmes need to adopt to new trends and to be given sharper edge in the form wherein there is no returning back, no half-way house; and a constant forward looking.

Towards developing modernisation in education, two aspects have, therefore, become prominently significant: (i) the youth; and (ii) the community. These two new developments have considerably changed the structure and role of universities which were till now understood as institutions designed

for instruction or examination of students in all or several branches of learning only conferring degrees pertaining to various faculties. The student youth movements have widened the sphere of the university from a mere examination body to evolve new patterns which could lead to the total welfare of its alma mater not only in academic pursuits, but also in non-educational programmes such as cultural, physical and politico-economic activities of the community. The youth movements have further compelled the universities to involve students in the process of decision-making at different levels of higher education.

Another, rather more significant factor, is the identification of linkage between the university and the community. The aim of higher education, at one time, was designed to meet the needs of colonial administration within the limitations set by the dominant groups of the society. But such is not the case today. Education now has to establish direct link between educator, national development and prosperity of the community. Those at the university have to function as a catalytic agents for bringing about socio-economic and cultural change in the country. Obviously the education in such a situation has to be related to the social realities of life, its needs and aspirations.

The expectations involved in higher education are, therefore, far and wide in terms of ends-means relationship, commencing from internal transformation to the life and needs of the nation. Above all, community involvement has become imperative to exploit all available resources for bringing about a change in the attitudes and expectations of the community at large.

Theoretical Perspective

If we review the crisis that we have been facing today in our universities and more so in our community and the youths, it would appear that the whole state of affairs is in a breaking-down-situation. The youth problem and for that matter, the university or the community sickness cannot be dwelt with se-

parately. All these aspects are the integral parts of the nation-society as a whole.

In the aftermath of independence we have developed a kind of "praxis-like" approach to deal in the problems that we face from time to time. And we have been successful in suppressing, diverting or sabotaging a movement which is sporadic in its eventful occurrence. For instance, if we have student unrest, the movement does not take place simultaneously at most of the campuses of the country. Precisely, there are more student agitations in Uttar Pradesh, Madhya Pradesh and West Bengal than in Gujarat, Maharashtra and the South. And obviously these agitations are not synchronic or, if there are demonstrations against rising prices, hoarders or unemployment, the same sporadic and synchronisation pattern repeats. This enables the Centre or the State to manipulate the situation and retain its stability. But all the time the problem which gives rise to a movement remains unsolved or solved for the time being. The "praxis" would not lead us ahead.

Currently we have been confronted with some problems which could be called our national problems—poverty, unemployment, illiteracy, and corruption. The agitations in their various manifestations—strike, picketing, gherao—are the symptoms of the national problems. If we could identify a single problem which is our 'key-problem', it will perhaps lead us to the solution of all our problems. Such a solution can hardly be sought with the 'praxis' that we have been adopting so far. The approach to solve the national problems, that we have been practising, is not peculiar to us only. Perhaps we have been over-influenced by the remedial models applied elsewhere in other developed countries. A single problem is simplified by reducing it to a single factor and sometimes multi-factor genetic explanation. This approach obviously is resigned from the different dimensions of the life-process of the whole nation. Genetic explanation only gives us the "origin" of the evil and that hardly helps us to solve it. The modern demand perhaps is to analyse the whole situation on a structuralistic plan. In short, our approach to national problems should be to "understand-through-allocating-in-a-structure" which is at

stake. Only the search or a discovery of an "efficient" cause would not help us much.

At this stage let us make our position a little more clear. We are not opposed to remedial measures. Surely we stand for them. But our remedial measures need not be status-quo-oriented. They should be towards creating new structural units. Structural-remedial-approach appears to better fulfil our present needs.

The Education Commission's recommendation for the introduction of national service scheme at the university and college level, therefore, requires to be taken and analysed as a new structural innovation in our educational system.

National Service Scheme as Linkage Force: A "Bridge-Action"

In persuasion of our structural-remedial-approach, it is logical to ask the question: why so much stress on the role, structure and functioning of the university youth? The point of fact is that our country has set some national goals which are new to our history and tradition. The idea of Indian nationhood, though sometimes defined as a structure of sentiments, consists of democracy, secularism and socialism. These are the ingredients of the mainstream of India's national life. On the other hand, traditionally the unity of Indian society was bound up by religion, rituals, customs, usages and fasts and festivals. Historically, we never had a link language for all people of the country, and, therefore, religion and common geography with little variation kept the people united together. The common sufferings and pleasures of history also to some extent kept the people together. But in the aftermath of independence, religion ceased to work as a factor of national unity. The emerging forces which we have created to hold the nation united are, therefore, secularism, democracy and socialism. In the shift-over of goals, it would be obvious that the new generation is confronted with a kind of identity confusion where uncertainty about youths' future role in society looms large on the nation's horizon. Then, there has emerged 'authority crisis' wherein, the constraints of the old order, namely, religion and traditions are fast becoming weak and the new

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constraints emanating from the new national goals have proved to be loose, vague and ineffective on the youths.

In fact, we have the problem of attaining national solidarity in which the coming generation should participate effectively. It means some new linkage bridge-actions have to be created, which would replace the old linkage forces and bring the youths together by these newly created forces. It must be admitted in the context of our new national goals that language, education and common aspirational structures can play a vital role in involving the youths to the attainment of new national goals. We have adopted Hindi not only as a medium of instruction, but also a carrier of national idiom and ethos. Leaving aside the northern states of the country, Hindi as a link language has received violent opposition in the areas where the regional languages are rich and strong. It, therefore, appears that the process of bringing the new generation as active participant in our social structural alignment task of nation-building, would be slow indeed. We shall have to create some other forces which may develop collective conscience and structural alignment both at the psychic and social level. The programme of National Service Scheme is perhaps an experiment towards this direction. It is expected that the students while engaged in the activities of the scheme would develop a sense of belongingness to the needs of the society which surrounds them. If this belongingness is cultivated and fertilized and gets a root in the academic structure of the university, it is guessed that the students going out of the corridors of the university will have a social and structural attachment to the soil of their containing community.

If we analyse the youth movement in communist countries, perhaps, we shall get an encouragement for ushering in our National Service Scheme programmes. The Marxian ideology believes that the youth at the university level is in search for something to adhere to, but has yet to commit himself to something. Youth-hood is a period of intellectual and physical change. It is a time for trial and error in which the urge to explore and to satisfy natural curiosities which leads him to discover himself and his role in the world. The youths to-

day are scapegoat for all criticisms including the communist countries. They put on flared-up dresses, uncombed wigs, and what not. They are charged for being embodiments of deviance, and out-law.

All this might appear as trivial and insignificant but as Sudhir Kakar and Kamla Chaudhry would say, "we need not know whether the most of the issues are really as trivial as they appear on the surface or whether they also contain more fundamental differences, the 'hidden agenda' in the confrontations with social institutions.." In fact, what we call 'trivial' is a caution for the impending crisis. It would be silly on our part to dispose of the youth movements as charter of trivial demands. In fact, the movement appears to be in a process of formation and crystallization. The communist countries have realised the consequences of such trivially oriented agitations and, therefore, they believe that the youth is a constructive and creative force in the peoples' struggle for communism. In fact, the university youths should be considered as an instrument to be utilized for the achievement of higher national goals. They should be made by constructive programmes as a part of the programme for achieving these goals. As a matter of fact, the needs, hopes, and aspirations of the nation and, for that matter, the community surrounding the university should become the needs, hopes and aspirations of the university youths. Our assumption is that in order to organise the university youths all over the country as a potential productive force for achieving national goals, we have ventured to introduce programmes of the kind of National Service Scheme as a linkage force. The success of this achievement depends on how the organisers orient the students towards the programme and also how the students indoctrinate its ideology in their student life-style and adult-role..

Status and Role of Youth in Society

In our attempt to understand the status and role of youth in society we must take into account certain basic characteristics of the category that we are dealing with.

When we refer to youth, we have in mind an age-group, usually between 15 and 30 years. The age-group we are considering is one with full of psychic and physical energy and enthusiasm which need outlets. If this is not channelized into creative and constructive roles, it is very likely that this energy and enthusiasm are expended in undesirable ways. . Perhaps, much of the contemporary indiscipline and insubordination of youth can be traced back to this.

Youth being essentially an age-category, it is important to keep in mind that youth-hood is a transient stage. Therefore, the role that is assigned to youth too is bound to be a transitory role. Again, the role of youth is to be viewed not in isolation, or independent, of the need, and goals of a given society. That is to say, the role of youth, transitory as it is in character, varies from society to society, and at two different points of time in the same society. To illustrate, in pre-independent India, the role of youth was viewed in the context of waging the war of Independence and in Independent India, the youth is expected to associate himself with the on-going process of nation-building.

Given the fact that the age-group that we are dealing with

falls within 15 to 30 years, it is important to note that this is a period of fast physical and psychological changes. Any rapid growth is attended by some amount of conflicts and the youth which undergoes a fast-rate of growth is not exempt from this process. Thus, youth-hood is a period of fast physical, emotional and intellectual changes and consequently a period of intense conflict.

In one sense, the category of youth is a distinct product of the industrial revolution which started in 1765 in Britain. Perhaps it is not altogether an accident that it was in 1762 Rousseau, the French philosopher; talked about the young person for the first time. In traditional societies there were only two statuses based on age: that of a child or of an adult. On the acquisition of puberty usually a person came to be recognised as an adult. The required skills were internalized by the new adult as apprentice to his father or somebody else who practised the trade. This is not so in contemporary societies. Often one has to spend a specific period of time to acquire the skills which will equip him to occupy a responsible position in society. And, during this period, the status of youth is a nebulous one. That is to say, youthhood is essentially a period in search of a separate identity. In fact, many psychologists hold the view that the basic problems of youth can be traced to the fact that they lack a separate identity in society. The 'identity crisis' that youth faces, in turn, has several ramifications. This is the time when a young person is wanting to assert his autonomy in decision making relating to matters concerning his welfare. But he is not in a position to assert his autonomy because he does not have autarky, in that he is not self-sufficient, particularly in financial matters. Thus, the dependence of youth on society erodes his autonomy to a large extent. Given the fact that youthhood is an age of autonomy formation, the youth in general are egoistic, vane, proud, aggressive and selfish. But at the same time they are helpless as they are dependent on elders. Thus, we see, youthhood is a period when one faces a bundle of contradictions.

As the period of youthhood is one of rationality development the youths develop a questioning mentality to the estab-

lished norms and practices in society which bring them into open confrontation with elders rather frequently. Specific aspects of this confrontation may be manifested in the youth culture, particularly with reference to their consumption patterns and leisure time activities. Given this conflict between generations, the tendency on the part of the youths is to reinforce their peer-group relationship at the expense of thinning down their involvement with elders. Yet, the peer-group relationship is rather transient, apparent rather than real. All these create varieties of problems for the personality of youth.

Another interesting characteristic of youth is that it is capable of loyalty and devotion to the goals and personalities which they adore. This means youth can be easily mobilised for a cause by a person in whom they have trust and for a cause to which they are wedded to, and, therefore, can be an important force of change. On the other hand, this very strength of youth to draw from symbols, models, and ideals can lead to over-identification with ideologies and idolisation of heroes, and this in turn may be exploited by ideologues who can lead them to undesirable channels.

What we have said above makes it clear that youthhood is essentially a period of anxiety. Most of them would ask such questions as, who am I?, what sort of an adult I am going to be? While adult roles are clear-cut and settled in advance the role of youth is rarely clear-cut and this results in additional problems for the youth.

* Another important point to be noted in this connection is that youthhood is sexually a very active period, but at the same time sexual deprivation is experienced by most of the modern youth due to various kinds of restrictive mores that are operative in most societies. Thus, youth experiences a large number of deprivation, and, therefore, there is a sense of powerlessness, meaninglessness and degradation experienced by most of them. It is against this background that we should examine the role of youth in a rapidly changing society such as ours.

Youthhood is a period of training and acquisition of skill; a stage of preparation for future life. This means youth con-

stitutes the latent resources, the reserve energy, of society. This reserve energy can be mobilized both for physical target achievements (e.g., waging a war) and for psychological purposes (integration of society), by utilizing its capacity for sacrifice, courage, endurance, initiative, etc. The society, as in the case of biological organism, can work without pressing into service its latent energy. But during emergencies, the reserve energy needs to be systematically utilized. Indeed, the task of nation-building in developing societies such as India is to be viewed on an emergency basis.

In relatively static societies, generally referred to as traditional societies, usually the importance of youth is less, and such societies will only reluctantly encourage the potentialities latent in the young. In 'Modren' societies, probably the converse situation obtains; the youth is pampered and it is not uncommon that he becomes a 'spoiled child' or a 'prodigal son'. While I seriously believe that the potentialities of youth should be systematically mobilized for nation-building, I suggest that it should be employed restrictively, for as we have noted earlier youthhood is essentially a period of training. To the extent, the training process is likely to be hampered by over-drawing the energies of youth, we should use them parsimoniously and, to the extent, exposition to experiences can enrich the training process, we should provide opportunities to link their training with the process of nation-building.

It is necessary at this juncture to dispel a widely held naive notion, that youth is "progressive" by nature. However, available empirical evidence suggests that this is fallacious and that conservative and reactionary movements can also be built up by youth energy. What, then, is the special qualification of youth, viewed in the context of nation-building?

Youth is neither progressive nor conservative by nature. The uniqueness of youth lies in its potentiality for a new start; its willingness to penetrate into a new world of experience. What makes a young man specially qualified to contribute to the process of nation-building is the fact that he is not completely involved in the status quo of the social order. He is 'unattached' to and 'unsettled' in society, he has not yet de-

veloped any vested interest in the maintenance of the system. He is a marginal element; an 'outsider' to the system. That is to say, the youth is not yet imprisoned into fixed social contexts, which determine, more or less, rigidly their obligation. This outsider quality of youth, however, is both an asset and a liability. It is indeed an asset, if we can seize upon his energy and channelize it in the direction in which we need to utilize it. It is a liability, for it has the potentiality to breed his further estrangement from society resulting in his total alienation. It is my contention that alienation of Indian youth is the major obstacle in harnessing their potentialities for nation-building.

Few terms are as confused as the term alienation and the distinction between sources, patterns and consequences of alienation is not kept in mind by most writers on the subject. For the present purpose we define alienation as a psychological state of mind a lack of involvement, on the part of individuals and groups in the wider society and social processes.

The prevalent theory of alienation, developed in the light of empirical experience from Western European and North American societies, traces the source of alienation to urban-industrialism. Briefly stated, the argument follows thus: prior to Industrial Revolution, the community, the church and the extended family were able, to a large extent, to satisfy the felt needs of human fellowship, personal security, emotional satisfaction, etc. With the intensification of urban-industrialism and its consequences and concomitants such as geographic mobility, bureaucratisation, secularisation, etc., the primary groups weakened. Under the newly arisen social situation, the individual became atomised, was rendered a mere numerical unit, leading to his alienation from society and from himself. While it is true that the total dis-organization and dis-integration of traditional institutions resulted in the alienation of individual, it is suggested here that traditional man is equally alienated from the wider social system, in the sense, he is in it, but not of it. To put it differently, what we are hinting at is this: over-organization and over-integration of society too are important sources of alienation.

The basic problem that confronts contemporary Indian society in realizing its goal, namely, nation-building, is the over-integration of Indian social structure and the over-involvement of the Indian individual in particularistic groups. The Indian youth is no exception to this general phenomenon. Therefore, I suggest that over-integration of the social system is the major source of alienation of Indian youth from the process of nation-building.

A society is over-integrated, if the social and normative structures are such that they hinder individual participation in social processes, thereby thwarting self-advancement and growth. If a society provides for limited opportunity to individuals for participation in decision-making, freedom of choice, expression of feelings and ideas, social mobility tolerance of personal differences, autonomy formation and rationality development, it is an over-integrated society. Admittedly, such a society will ceaselessly emphasize the need for conformity and assiduously discourage initiative and change. In a society, where there is little provision for variation and challenge, the individual tends to insulate himself from the wider system; he will feel alienated.

Available empirical evidence supports the hypothesis that Indian society is over-integrated and most individuals feel alienated from the wider society. The dominance of the male over the female, the old over the young, the upper castes over the lower castes, is too well-known to be elaborated here. The outcome of this dependency is the tendency to delegate responsibility to others. Often one comes across such remarks: "It is the business of the upper caste man"; "I have nothing to do with it, it is my father's job", etc. The individual can be emancipated from such submissive inclinations, only through indoctrinating the values such as equality, fraternity, freedom, etc. The existing authoritarian structures such as caste, joint family, etc., are antithetical to the development of individual autonomy and freedom. An over-whelming majority of Indian youth is in the clutches of the over-organized social structure and is not aware of its role and consequently alienated from society.

The over-integration of Indian society is also evident from regionalism, linguism, casteism, communalism and such other particularistic loyalties so widespread in contemporary Indian society. The region, the linguistic group, the religious community are all over-integrated entities. The Indian youth in general, and rural youth in particular, is so much enmeshed in his primary group and communal ties that he lacks commitment to an all-India society. If the individual is to be emancipated from his traditional chains, he may have to develop to one degree or another the following qualities:

(1) ability to visualise and analyse the situations apart from personal ones; and (2) capacity to recognize the importance of the individual apart from the group. The average Indian youth in contemporary India rarely possesses these qualities.

That the Indian youth is in the vanguard of "sense" which continues to proliferate to champion regional causes, that he finds it not uncomfortable to agitate for further divisions of States, that he readily joins hands with the communal forces in the country, goes to suggest that he is alienated from nation-society and from the process of nation-building. The incapacity of Indian youth to emancipate himself from the over-organised social structures which demand of him nothing short of absolute conformity to its prescriptions is amply proved by the violent protestations in which he indulges in frequently, to pursue the cause of regional-linguistic-communal interests.

If over-involvement in primary group and communal ties is the major source of alienation for the large majority of Indian Youth from nation-society, anomie (normlessness) and disintegration of inter-personal relations is the source of alienation for a minority of 'westernized' Indian youth. Aping the Western norms and style of life in their overt forms, without understanding the ethos and meaning of the target of their imitation, this small group of modern youth feels alienated as they have nothing in common with 'others' in Indian society. Often they are rebellious and tend to question the established practices in society; they style themselves as 'revolutionaries'. However, they avoid any confrontation with the elders and the

establishment. They are essentially passivists and think themselves to be 'drop-outs' from society. They are the Indian edition of Western Hippies and Yippies. While they imagine themselves to be intellectuals, they lack any commitment; they are purposeless and herd-like, they are shells without any substance.

There is a tendency on the part of many commentators to dismiss this group of youth as a small minority and hence inconsequential. To my mind, it is a serious error to do so. The importance of a group should not be viewed, in all contexts, in terms of numbers. True, the group we are considering presently is a minority at the moment, but their bulk is increasing day by day. At any rate, the rebels everywhere are minorities and their importance is to be discerned in their activities and the reverberations their actions make in society and not in terms of their mere numerical strength. Secondly, most of them are intelligent and capable young men and women who are but easy victims of the revolution of rising expectations. Thirdly, they need to be released from their craze for purely personal, particularly material, advancement. That the westernized, highly educated, urbanized and intelligent youth in this country does not have a sense of we-feeling with the rest of the population, therefore, should be a matter of great concern, in the context of nation-building, smallness of their number notwithstanding.

Based on the foregoing discussion we can postulate a typology of Indian youth based on the nature and extent of their alienation: the unemancipated, the activists and the disengaged.

The first category (the unemancipated) is usually found in rural India. Under-educated and unenlightened as they are their horizon is circumscribed and vision narrow. They are not aware of their rights and duties. They lead a life of self-containment and social insulation. They are contented and complacent. They need to be taught their rights and obligations. They should be made to realise their importance by fostering autoformation and rationality development in them.

They are passivists and conformists. The wider society does not exist for them.

The activists are to be located usually in urban India, particularly in towns and small cities. They are the first generation urban settlers with roots in rural social systems. Undergoing a process of socialization in urban context, they are caught up between the compulsions of tradition and modernity. Subservience to elders and inner respect for authority notwithstanding they are handy for exploitation by crafty politicians. Identifying with traditional forces and interests, their energies, if unleashed, are usually utilized for purposes rarely conducive to nation-building process. The activists are a sceptical, suspicious generation, devoid of any ideological enthusiasm of political interest.

The disengaged are uprooted from the Indian social system, they are in search of an identity. They have nothing but contempt for things Indian and they tend to reject the prevalent values and norms. They rebel who do not protest; ideologues without an action programme. Rebellious in outlook and passive in actions, they dissociate themselves from nation-building, the activities. Educated, and capable of understanding and appreciating the tasks involved in nation-building, the alienation of this group is a matter of immediate and immense regret. ✓

We have started our analysis by listing the peculiar characteristics of youth in our attempt to understand their status and role in society. Having recognised the useful role that the youth can play in nation-building, it has been our attempt to chart out the obstacles in harnessing the energies of Indian youth for the task at hand. We have argued that alienation of Indian youth is the *major obstacle* in this context. Locating the source of alienation in the over-organization of Indian society on the one hand and its dis-organization on the other, we have suggested that there are three basic types of alienated youth: the unemancipated, the activist and the disengaged. However, this does not mean that the entire body of Indian youth belongs to these three types

P. T. THOMAS

Philosophy of Social Work

If we were to look at social work from a historical point of view, we should discover at least five different strands leading up to the present-day approach which has resulted in statutory social provisions in many countries, the apex of it all being the welfare State. I shall only try to pick up the strands as they were.

Concern for one's fellow-men, especially those who are in distress of one kind or another—and there has never been a dearth of distress situations—has been characteristic of human societies. In the Book of Genesis we have the story of God asking Cain, the first-born of Adam and Eve, "here is Abel, thy brother?" Cain's reply was typical of the attitude of selfish, aberrant humanity. "Am I my brother's keeper?" he asks. And God knew that Cain had killed Abel out of jealousy. Even if the story is merely allegorical—which very likely it is—we have in it the beginnings of a philosophy of social work: indeed, the beginning as well as the end of social work for there is no higher philosophy of social work than that you are your brother's keeper. When Cain counters a simple inquiry such as, "where is your brother," while an indignant question like, "am I my brother's keeper," we see that he has already anticipated the responsibility enjoined on us all to be answerable for our brothers. Our own philosophy of *Dharma* is only an extension of the philosophy underlying the story, namely, responsibility to one's fellow-man. Cain's world was

a small world consisting of himself and his blood-brother: but the world that followed, which is our world of yesterday and today, is a big world where not all are blood-brothers. Consanguineous brotherhood is not the only brotherhood that matters in our world: we need an extension of fraternity to embrace the larger fraternity of the human society. Thus arose the philosophy of *dharma* whereby we are all enjoined to stand by our duty towards our fellow-man. No one will doubt that in its noblest sense *dharma* includes much else besides duty to one's kith and kin: it encompasses the wider circle of humanity in which kin and stranger, friend and foe, are all co-sharers with each other of the common lot of want, misery and sorrow. I would call this the first of the major strands in the philosophy of social work. In essence, it is merely this: each one of us has a duty towards all the rest, for, in a sense, we are our brother's keepers, and we shall be called upon, sooner or later, to render account of how we discharged our duty.

The second strand that goes into the fabrication of the social work is what may be called the God-Man equation: a very noble ideal indeed. It consists of two premises: first, man's duty is to love God; second, you cannot love God unless you love man. In other words, love of God can be expressed and manifest only through love of one's fellow-men. The essence of love is service: service to ones we love, even a denial of ourselves so that others may live. It follows then that love of God is service of Man. We are all familiar with Leigh Hunt's fable of Abou Ben Adam and the Angel. When the Angel was writing down in his book the names of those who loved God, Abou's name was not there, so he asked: "But what about those who love his fellow-men; don't you write their names too?" And, Lo and behold, when the Angel appeared the second night, Abou's name was on the top of the list. This is the idea, more or less. There is the point, of course, that in this kind of love, there is no place for discrimination; none of the exclusiveness of romantic love. It is a love that transcends the one and includes the all. This idea of equating love of Man with love of God is really pervasive in

all the religions, and in Christianity and Hinduism in particular. I cannot quote verses from the Gita, but many of us will recognise the idea in it. And not only in the Gita, this noblest of all philosophies is there, I am sure, in the teachings of all our sages: Tulsi Das and Kabir, Ramakrishna and Vivekanand, Aurobindo and Gandhi. One of the finest illustrations of this is to be seen in Gandhiji's concept of the *Daridra Narayan*: God in the garb of the poor, nay, God Himself personified as the poor, the hungry, the persecuted and the down-trodden. When Andal, the mystical devotee of Lord Krishna, puts a garland round a beggar's neck, it actually goes and adorns the idol of the Lord. There is, perhaps, no other illustration of this particular strand in the philosophy of social work to be found anywhere than in that apocalyptic parable for the coming of the King Jesus told his disciples almost on the eve of his crucifixion.

Then the king will say to those at his right hand, "Come, O blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me." Then the righteous will answer him, "Lord when did we see thee hungry and feed thee, or thirsty and gave thee drink? And when did we see thee a stranger and welcomed thee, or naked and clothed thee? And when did we see thee sick or in prison and visit thee? And the kind will answer them, Truly I say to you, as you did it to the least of one of these my brethren, you did it me."

All through human history we find men and women inspired by this ideal and rendering service to their fellow-men who stood in need of the service. St. Helen of Hungary, St. Vincent de Paul of France, St. Francis of Assisi, Elizabeth Fry, Father Damien, Cannon Barnett, Florence Nightingale, Dr. Barnardo, the little Sisters of the poor, and in our own times, the Ramakrishna, Gandhi, Thakar Bapa, Vinoba Bhave, Mother Teresa, and Father Ferrer are all, I suppose, men, women

and organisations inspired by a sense of dedication to the needy everywhere in the belief, explicit or implicit, that in doing what they did they were giving a part of themselves, if not all, up to Him it belonged to.

Thirdly, we find the all too, over-present, ubiquitous motive of charity which is not, properly speaking, a philosophy of social work, but only the simplest and easiest giving of practical expression to the human instinct of compassion. But when the chords of charity are activated by an ulterior motive it might be considered a philosophy of social work in varying degrees of nobleness or baseness depending on what the motive was. If, as has been alleged in court, Dr. Chenna Reddy's real motive in opening a free clinic in his constituency was to get the votes of the people, and not out of compassionate concern for the aches and fevers and infirmities of the poor villagers, it was a rather low-minded philosophy. Or peasants in the Mammed region was to collect converts for Christianity, as has been made out by his detractors, that was not a high philosophy either although less blameworthy than if one were to do good in order to gain a personal secular end. The least blameworthy of all kinds of motivated charity is the one that is dictated by the religious motive of personal salvation in an after-life: the belief that by dispensing charity in this life, one is improving one's chances of *moksha* or happiness in the hereafter. In another sense charity tends to be given as amends to the real or imagined size, prize one may have committed in one's life. I say this is the least blameworthy of all motivated charity because the end it is supposed to serve is harmless. There is no harm if one feeds a hungry beggar or clothes a naked child out of the conviction that one is thereby improving one's chance of getting a pass mark in the finals. Nor is there much harm if one did these things in the hope that one could thereby even out last week's sin of playing it dirty against a colleague, provided, of course, that it was accompanied by the resolve to be good from now on. Charity or the doing of good works out of simple, natural human compassion, regardless of regard, is in a different category altogether, and a noble thing too. I take it that the Gita is essentially an ex-

hortation to do one's duty without a thought for the reward. At any rate, there is nothing in the Song Celestial that is so worthy of practising as this philosophy of *nishkama karma*. Nevertheless in whichever manner or with whatever motive one gives charity, it is something that lends itself too readily to misuse, even to corruption. The worst danger of charity is that it is apt to become indiscriminate. Much evil in society, much of the cancer of dependence, can be traced to indiscriminate charity which, unfortunately, is very much more in practice in Indian society than elsewhere, mainly, I think, for the reason that it is so prominent in the Indian traditions in beliefs, customs, injunctions and social strictures. The religious mendicant, for instance, real or pretending, is a typical feature of the social landscape in India. Giving alms to the Sadhu and the Brahmin is an act of inestimable virtue according to our traditions, and more so according to what the Brahmins themselves have told us, but who does not know that countless cheats, thieves, house-breakers, wasters, disease-carriers and scoundrels exploit the people's innocent trust in the holiness of the fakir? We need not go into it at length, really, for we are all acquainted with it, only too well if anyhow. The point we must make is that the practice of charity as philosophy of social work is nearly always at a discredit while, at the same time, compassion for the sufferings of others is in itself the noblest of human instincts. Indeed, an individual or a group in whom the sense of compassion, and, therefore, the spring of charity, is at a low ebb, if not dried up altogether, is as afflicted as wood that is attacked by dry rot. One of the arguments one sometimes hears against the welfare State is precisely this in fact; namely, that it makes for the drying up of the noble instincts of compassion and charity. Not a terribly valid argument, we might say, but one that illustrates a point, to say the least.

The fourth strand in the philosophy of social work is one which we can discern in the rather recent phenomenon of the reform movements, namely, social justice as the principle that should guide the ordering of the institutions of society. Not only in the reform movements: we see it also in political re-

volutions, and in the constitutions of sovereign States. The leaders of the French and Russian revolutions were imbued with a passion for social justice, no matter, what one might say, about the means by which they sought to achieve it. The American Constitution begins with the assumption of equality of all, and the equal right of all to life, liberty and the pursuit of happiness. Our own Constitution starts off with a preamble in which we solemnly affirm that it shall be our object to secure to all citizens justice, social, economic and political. None of these affirmations of first principles, such as they were, has an avowed, or even conscious, religious or ethical element in them: they are all affirmations of faith in the values of equity, social justice, and political rights. Nor were the more peaceful reform movements, such as, those inspired by Raja Ram Mohan Roy against *Sati Pratha*, or by Ranade, Karve and others for widow re-marriage, women's education and so forth, religious in nature, by and large, they were secular movements for secular ends. We see in this a significant departure from the traditional philosophy of social work, be it charity, love of God or fear of God. The good of all is recognised as a necessary condition of society, and indeed as social right.

From this to the fifth strand, namely, the modern concept of the Welfare State, is but a step. The traditional approaches to the problems of society were not really adequate to meet the problems. Increasing size and complexity of society, industrialization, technology, international commerce and the money market has made it necessary that the State should intervene in operations which were hitherto essentially private and voluntary. In one sense, and an important one, the welfare state is really a set of arrangements in allocation of resources giving practical acknowledgement of the need for and the rightness of public intervention in private problems.

Briefly, this to my mind is the philosophy of social work from Cain's responsibility for Abel's welfare, we have come to the portion where Cain is reborn as the State, the Big Brother, and all of us are the Abels. And it is no longer God who is going to all Cain, "where is Abel, thy brother?" but Abel him-

self is going to turn round and ask Cain, "what are you doing to me?" This is not to say that some new philosophy of social work has swept in. There is only one philosophy, in fact, which is, that personal failings or inadequacies which, when multiplied, create what we call a social problem, is not entirely to be attributed to an individual's quest or wilfulness; society, which means all of us, has a great deal to answer for. And since the problems are beyond tackling by a couple of good samaritaves here and there, or few Indian Beautiful, it is necessary, urgent and inestimable that the collective conscience of society must bear responsibility for the alleviation of this from even the prevention. And if all of us bear this as a working philosophy, then the tone of the collective conscience will be raised to a level where effective social provision will begin to be made for the needy, and for alleviation of poverty and all its attendant evils.

INDU DAVE

Psychological Approach to Students' Involvement

INTRODUCTION

(1) *What is Psychological Approach?*

Psychology is the Science of Human Behaviour and thus is interested in understanding, predicting and controlling behaviour. The psychological approach to a problem, therefore, would be that scientific way of dealing with it wherein situations are analysed in terms of their causal-effect relationships; and desired changes in such situations are also planned on the basis of scientific knowledge about the factors involved in the proposed pattern of expected behavioural changes. Like any other science, psychology, therefore, attempts to answer the basic 'whys' and 'hows' of human behaviour.

(2) *The Issue Under Consideration*

The issue under consideration, at present, for this psychological approach, has really two aspects, viz.—“The National Service Scheme” and “Students' Involvement”. Following the psychological approach in both, we shall try to deal with these in terms of their basic components, viz., need, nature and methodological issues. This approach as we see really implies the answering of the scientific questions of “why”, “what” and “how” about these issues.

Discussions about the first aspect, viz., the National Service

Scheme, from this point of view, can be based on some preliminary thinking and proposed plans on the part of our Ministry of Education about this newly envisaged scheme. A psychological consideration of the second issue—students' involvement—however, from this point of view is really the crux of the whole problem. I, therefore, propose to divide my paper into three sections. The first part will be devoted to dealing with the "why", "what" and "how" of this proposed scheme. In the second section of my paper, I shall try to psychologically analyse the need and nature of students' involvement in this scheme. The last and the most important section of the paper shall be devoted to a psychological consideration of the methodological approaches to the problem of students' involvement. To be more specific, here we shall try to scientifically deal with the "how" of this needed involvement.

THE NATIONAL SERVICE SCHEME

(1) *Background*

The origin of the idea of National Services is rooted in the greatly-felt current need for social and national integration of our country. Of course, historically as well as culturally, India has always been known as a "Land of Varieties". This wonderful land of varieties has also been systematically exposed to a long series of variegated influences from outside. But this uniqueness has been the psychology of this nation that she has, with her remarkable native traits, been able to amalgamate all these influences into something typically "Indian". In the famous words of Dr. Radhakrishnan in public life, communal tensions and troubles, so much is being spoken and written of Student Unrest today. But it is only ONE of—and probably a minor ONE—of these symptoms. Against this background, the task to be attempted—the creation of an integrated society—is indeed extremely challenging.

(2) *The Scheme*

The recent momentous document of Educational Survey in our country—The Kothari Commission Report—has suggested the National Service Scheme as one of the few proposals for

moving towards this much-desired social and national Integration. The commission specifically states that this service "should be made obligatory for all students at all stages"—and that these programmes should be organised concurrently with academic studies in schools and colleges.

In September 1967, the Vice-Chancellors' conference held at Delhi endorsed the above recommendations. The conference also accorded general approval to the commission's suggestion that the NCC programme which had possibilities of promoting national development should be continued on its present basis for some time longer and as alternative forms of national service come into being, NCC should be made voluntary leaving the students free to opt for it or any other form of Social Service provided.

On the basis of these recommendations and approvals, a scheme was formulated for developing a three-fold programme at the University stage consisting of the NCC, NSC and the NSO. The scheme provides that every male student in the first and the second years of the degree course will participate in one or the other of the three programmes subject to the understanding that the third stream of NSC will be confined only to selected students who show marked proficiency in sports and games.

The joint meeting of the standing committee of the Inter-University Board and the UGC also welcomed the introduction of the scheme of National Service and felt that the schemes could be so organised that even though they may be on a voluntary basis, it could be expected that a very large proportion of the students, over a period of the next few years, would be participating either in the NCC or NSC.

The Education Ministry expected that during the year 1968-69, only about 100,000 students will be covered by these two programmes all over the country. Of these, approximately 20,000 will engage themselves in sports and games, and 60,000 in pilot projects in National Service. (Approximately 600 students are expected to involve themselves in this scheme from the Udaipur University). The Ministry is also taking

steps to set up a ground organisation for NSC. The major part of this organisation will be located in the Universities. (The Ministry will arrange to send its representatives soon to the Universities to work out the details of the organisational arrangements).

From the year 1969-70 onwards, the NCC will look after only 400,000 students—300,000 boys and 100,000 girls. During the course of the year with the cooperation of Universities and State Governments, the National Service Programmes will be planned and developed and the necessary organisational arrangements completed so that the balance of the students can be fully covered by the NCC/NSC programmes. Each student in the first two years of the course then will be required to opt for either NCC or NSC, except for the students who on account of marked proficiency in sports and games are allowed to enter the third stream of NSC.

(3) Proposed Programme of Training for National Service

Following is a broad outline of the various activities suggested under the NSC. Detailed programmes under each proposal have also been planned.

1. Training syllabus—Rural works
 - (a) Institutional Projects
 - (b) Rural Projects
 - (c) Urban Projects
2. Agricultural activities
3. Role of students in eradication of illiteracy
4. Civil Defence
5. Rifle Clubs
6. Red Cross and St. John Training
7. Bharat Scouts and Guides

This in brief is the origin of the idea of the National Service Scheme—its need, nature, proposed scope and methods. In the context of this basic information, we now proceed to the cen-

tral point (issue) of our theme, viz., *students' involvement in this scheme.*

STUDENTS' INVOLVEMENT

(1) *Connotation*

The very word "involvement" suggests the idea of containing something within itself as a part of the whole. More specifically it connotes in the words of the Webster's dictionary—that the involved material is, as if, "rolled up in a whole, as by being its consequence or an element of its definition". Hence, by using the expression "Students' Involvement in the National Service Scheme", we are envisaging complete identification of our students' body in National Service as an integral part and parcel of this scheme. The definition of National Service cannot be complete without making students an "element" of its make-up.

Here I would like to draw attention towards the world of difference which can come about by just substituting the words "imposition on" for "involvement of" students. No doubt, even necessary things have to be imposed on individuals at times. In spite of our full faith in the programme of taxation, taxes are imposed on individuals—we do not say "individuals should be involved in the programme of taxes". I am, in no way, attempting to draw any sort of analogy between the two programmes under reference", viz., a programme of National Services and a programme of taxes. My main purpose is to draw your attention—and that too psychologically—to the value of the very word "involvement".

(2) *The Need*

A logical question at this stage then, in approaching the issue psychologically, would be, "what is the need for this involvement?" The answer to this question is directly within the province of the *psychology of motivation*—a psychology which, in a nutshell, tries to deal with the question "why individuals behave as they do?" Knowledge of this psychology is a key to the success of the educational process—where the main

problem in dealing with students is "how to make students think or act in a particular manner?"—or to be psychologically more precise, "how to effect the expected behavioural changes among the students?", or "how to bring about the desired behavioural pattern in the pupils?"

Going back then to our basic question—what is the need for students' involvement, it may be said—in the context of the psychology of the *psychology of motivation*—that "involvement is necessary if the students are to be motivated to perform these services".

Students will tend to feel motivated to better fulfil their functional role in the NSC if they are helped to feel themselves *involved* in the whole programme. In fact, this is the basic premise underlying our entire educational programmes. The students will never feel motivated—on the contrary, they will have resentment—if they have a feeling that any item of the educational programme is being imposed on them—instead of *their involvement* in it. The answer to our question, "why student involvement?", is then, that "involvement is necessary for motivational purposes".

Another logical, a more basic question, however, may be put at this stage, i.e., "why motivation?". I suggest a simple answer to this question in the basic psychological principle that motivation is the basic propellant of all human behaviour, it is motivation which provides direction as well as force to any behaviour item displayed by an individual.

It may also be noted that motivation and purposefulness are mutually related—and I propose to discuss such issues in the following part of my paper which will deal more precisely with the basic and scientific questions of the "hows" of our psychological approach to students' involvement.

METHODOLOGICAL ISSUES

In the previous two sections of this paper, we have tried to obtain a preliminary clarity regarding the need and nature of the concepts of the NSC, and that of students' involvement in these Services. And now we come to the last, but certainly

jection. Hence, my emphasis that positive and healthy attitudes on the part of students need to be initially built up before launching this programme.

A logical scientific question would be, "How to do this?" Briefly, an attitude of acceptance presupposes two things; firstly, accurate information about a plan, and secondly, a genuine conviction about the "How" of this acceptance, therefore, it may be suggested that while the broad aims, plans, and procedures of the NSC have necessarily to be outlined at the Ministerial or the University level, the more specific objectives, alternate programmes, and definite steps of the NSC programme in a particular institution should have an invariable participation of the student body which is expected to be functionally related to it.

Sometimes,—and perhaps quite inadvertently,—a basic drawback (which superficially may appear to be quite trivial) may just be a lack of complete information to the students prior to the launching of the programme. Therefore, not only enough publicity about the broad outline of the proposed plan should be given to the students, but they should also be allowed a more active role in properly understanding the plan, and evolving a specific scheme suited to their own needs and environment, through various programmes such as, orientation lectures, panel discussions, small-group-discussions, field-surveys of proposed sites, etc., accurate and detailed information, alongwith an actual survey of existing needs in their institution and community, will prepare them psychologically for the plan, they will develop, what is called, *mental-intellectual readiness* to learn and to carry out the plan.

Closely related to the problem of attitudes, is the crucial issue of values. An individual tends to accept a programme if he considers it to be worthwhile. Only then one can have the needed identification with the programme necessary for a genuine involvement. Again the question—'how to do it?'. I wish I had more space to go into the psychology of values. Suffice it to say here that the values of the National Service Programme—in terms of development of the desired traits in the individual, and cherished changes in the society—should

be clearly explained to the student and be ungrudgingly acceptable to him.

To sum up, then, if positive attitudes towards NSC are built up and desirable values inculcated in the students' minds before launching this programme, they will be psychologically ready to whole-heartedly participate in it, and the programme will tend to be a successful experiment.

(2) *Motivation*

And now I come to the most basic and important point of my discussion—a scientific answer to the "What", "Why" and "How" of motivation—as related to students' involvement in the NSC.

(a) *What is Motivation?*: Let us first briefly understand the nature of motivation. This understanding leads us a little further into the psychological analysis of human behaviour—as such. One way of looking at behaviour is to see it as a product of forces: forces inside the individual, and forces outside the individual. Sometimes the individual is figuratively or literally pushed by external conditions into performing a given action; sometimes there is a feeling within him that impels him; but most likely, whatever he does is the result of the reciprocal interplay and interaction of many forces—both external and internal. By inside forces, we mean—needs, wants, anxieties, interests, attitudes, etc. By outside forces, we mean the attractive or the disturbing aspects of the situation in which the individual finds himself—the attitudes and the expectations of others, rewards, dangers, threats, and so forth. Now, ordinarily it is very difficult to determine where an internal pressure leaves off and an external one begins; and the difference between internal and external forces may not be very sharp or precise. This attempt at distinguishing between internal and external forces does introduce what may seem like a note of artificiality into our attempts to understand human behaviour. But it is often helpful to make such distinctions in the interests of better understanding. Any behavioural act has a completeness all its own, but we can often get a better

understanding of it if we split it up into sections or layers, so to speak, just as an engineering student can gain a better understanding of the operation of an automobile engine by studying cross-sectional drawings.

Motivation, then, is a process involving a relationship between the individual and the situation in which he is placed. As we saw, it is not a choice between either an internal or an external process. It is a process in which the individuals' internal energies are directed towards various goal-objects in the environment. A scientific understanding of the internal needs and external goals, then, will tend to help us use these forces for energising an individual's behaviours; or to be scientific in our terminology,—to motivate him.

(b) "*How*"—of *Motivation*: On the basis of the above discussion, now let us immediately apply our knowledge to the nature, or the "what" of motivation to the more basic "*How*" of motivation—with specific reference to the issue under consideration, viz., the problem of motivating students for getting them involved in the NSC.

Building upon our scientific analysis of the psychological nature or motivation, we can straightway say that primarily we have to tackle the basic forces which energise behaviour, and these basic forces, as we saw, are the "internal needs", and the "external goals" of students. We have to understand them, tackle them,—even create them—and then we have to relate the whole programme of NSC to these agents. Only then the students will feel motivated for the programme. Let us now understand this business of relating more functionally. For this purpose, I take "Needs" and "Goals" separately—although this is again only a theoretical split for the purpose of better understanding the process.

(i) *Relating to "Needs"*

Of course I do not at all want to introduce an artificial superficiality or undue idealism by saying that the NSC programme can be related to any of the basic maintenance needs of the students at a primary level. To be realistic, I strongly doubt whether we can ever succeed in relating this pro-

gramme to a "Need"—in the psychological sense of the term. But I do feel that with a proper understanding of a correct approach, we can certainly help the students look at the programme as their "Normative Need".

Secondly, we can also help the student relate this programme to his needs at a little higher level. I am referring to what modern psychology describes as the "Need for Self-actualization". This is a need which an individual normally feels in order to find ever more adequate means for self-expression; to realize one's potentialities; to develop greater degrees of effectiveness to be creative to develop roles in life which are satisfying and worthwhile. Absence of the cognizance of this need and a lack of its stimulation or satisfaction, tends to make an individual's personality development static. This need, therefore, is obviously of vital concern to educators in their total educational programme. I would, therefore, strongly suggest that the NSC programme should be related to the self-actualization needs of students.

(ii) *External Goals*

And now I come to the issue of relating this programme to the students' goal in life. As I have already said, needs and goals are so closely related that it is practically not possible to deal with them in isolation to one another. Also that it is only for intellectual clarity that I have proposed this theoretical division.

It is the prime responsibility of an educator to help students develop worthwhile goals in life and make education a process leading towards the realization of those goals. The NSC programme, which is proposed as an integral part of the educational programme, then needs to be viewed by the pupil as a pattern of activities leading to the achievement of some worthwhile goals in his life. Then the activities under the NSC will be purposeful to him; they will have intrinsic value and a vital meaning for him.

(iii) *Self-concept and Goal-setting*

Another significant thing about the goal-setting process is

the close relationship of self-concept with goal-setting. It would be very pertinent to pose questions such as—"How does the individual see himself in relation to his goals and aspirations?", "What factors determine the kinds of goals and achievement levels which he visualizes for himself?". The practical implication of this relationship on the issue under consideration would be that the students should be helped to develop a broader self-concept of himself—to develop the ability to view himself not as an ego-centred individual, but as an important member of a wider community, carrying on his shoulders the social responsibility of using his individual talents for the welfare and improvement of the group to which he belongs and of which he is an integral part. Thus, the role of an NSC member should be woven into the very "Self-Concept" of the student. Activities of the NSC, then, will be viewed by him as purposeful activities leading to desired goals—and consequently, it would be easier for him to willingly involve himself in this programme.

(iv) Perception of Goals

A word of precaution is necessary here. There is sometimes a wide discrepancy between the way an individual student perceives his goals and the goals which his adult teachers perceive as the student's aspirations. Many activities may be perceived as important by teachers, parents, and community, but may not be considered as immediately useful by students. It is necessary to bridge this gulf to the extent it is possible to do so. Only then the teacher-student community can co-operatively proceed towards the successful implementation of this programme.

at our universities and colleges in the programme and what is this purpose? How would you assess in them their seeking for knowledge or, say, the higher values of life, or excellence in cultural activities and sports, or their feeling for their country, college and teachers? What are their loyalties like and how strong are they? How well or ill are we training them as citizens of the democracy? Are we doing something concrete to foster in them a positive attitude to think in terms of the well-being of their fellow-citizens and contribute to it. The answer to all this will perhaps vary from place to place, but most of the answers may give us a sense of dissatisfaction. Some of us would, perhaps, say that the best of students work hard to qualify and equip themselves for a proper job. The strongest thought with the best is to secure for themselves an assignment which would give them a satisfactory and respectable living. This is irreproachable and yet it is worthwhile asking how far does the thought to do a good job for the country figure in this total striving. It would be some advantage if some psychologist could tell us the proportion of the egoistical and altruistic impulses in this motivation.

I presume that the distinguished members of the Education Commission were sadly impressed by the decline in the seeking for higher values in our university education, a sad decline also in the truly patriotic impulse. Perhaps they saw the same in our political life and administration also. I imagine they saw to their dismay so much of the warring selfish impulses, so much of groupism, rivalries, jealousies and power-lust, both in the political life of the country and in the universities. They also saw that unless the patriotic spirit in the young people were strengthened, unless the young men were made to imbibe in their blood the dignity of labour, the love of their own people, and a desire for their well-being, unless they were brought into a closer sympathy with their weaker countrymen and in touch with the very soil of their land, the future of the country would be bleak. A healthy channelising of their naturally abundant energy seemed most essential. They also felt that unless these were done their education would remain very much one sided, their sympathies so much cramped and that the best they would grow into intelligent self-centred

the well-being of our fellow-men. He who gives finds a large increase. The core of every religion essentially is service above self. The prophets have had a perception of the truth that the plenitude of life comes through this attitude. When Eliot addresses the men of present age with words: "O' miserable generation of enlightened man", he has just this thought in his mind that knowledge, power and wealth divorced from the spirit of service lead to nothing, but suffering and misery. It is only through dedication to the well-being of others that one can find true life and fullness.

The blunt truth of the matter is that in recent years the greed and love of power has found such proportions that it has meant a palpable decline in our scale of values. What gives strength to a people is their character, the strain of idealism in them. States, as Plato said long ago, are made not from rocks and trees, but from the characters of their citizens. Ruskin meant most the same thing when he wrote: "Education does not mean teaching people to know what they do not know: it means teaching them to behave as they do not behave". So many of the ills of our national life are traceable to a palpable decline in standards of integrity and patriotism of our leaders. This is the most powerful disintegrating factor in the country's life and if the spirit of National Service could be fostered properly the future of the country could be made safer.

It is so easy to say what I have been saying. It is so difficult to have this spirit and to inculcate it in our young people. This is something in which precept does not work, only example works. National Service calls for a while willingness to suffer hardship for the well-being of others.. It calls for loyalty of a higher kind, loyalty to the Alma-mater, loyalty to the country and a strong feeling for the suffering of the poor and an anxiety to relieve it. People who do this job need a spirit of dedication, without which no satisfactory results can be achieved. It calls for almost a missionary zeal and an attitude of utmost sympathy and tolerance.

There is considerable risk of National or Social Service becoming a thin, showy affair with young people. Shramdan, which while it lasts should be a real earnest effort, could deter-

iorate into a fun and triviality. So also community service in a village or a town, which finds its value only when done in the right spirit, could easily turs into a joke and then produce the contrary result. Social Service in any form makes its exacting demands and I trust, those of us who take to it will rise to the occasion and have the earnestness and devotion necessary for the job. All credit and praise to men who are devoted to this. They, I believe, are in the truest sense of the word the builders of the nation.

B. B. PALIWAL

National Service Corps : Search for A Social Purpose

Under this scheme the Government of India want to inculcate the spirit of social, and national service in the students of various classes. Both as a practical alternative to the N.C.C. and as a constructive program aiming at the involvement of the student community with society, the N.S.C. has been conceived with a pious social purpose. Hence, it occasions a careful examination of the thought behind it.

Even when it appears as a pure platitude one can start with defining the meaning of education in a free and emerging society as we have in this country. Educationists have time and again voiced the need of constructive, comprehensive and meaningful educational program for independent India. These aims are strikingly different from the objectives set up by the British who in the British India wanted simply a corp of just lettered or at best literate Indians to man the machinery of the British administration in this colony. The new country after independence started a march in the direction of its cultural, scientific and technological destiny. Apart from a cultural revival of the native genius India aimed at achieving a certain minimum of material requirements which could enable a man in becoming an individual, a citizen in the real sense of the term.

Keeping in abeyance the high ideals of education at the

moment, it can rightly be argued that the entire educative process strives toward imparting a training of thinking, an organisation of emotions and emotional responses, and the cultivation of sound physical health. These triple organisation and cultivation as a student's preparation for life and the struggles that await him on this long journey. This can, however, be termed as the individual's aim with regard to education. The society, even while retaining this objective, since the individual is an inalienable part of it, can profess different ends in view as far as education is concerned. The social aims of education can be grouped under the following four points. First, education for society means the preparation of a team of generation of workers who would carry out the work of society, and its various agencies willingly and smoothly. Second, for the maintenance of its civilised form, the continuance and furtherance of a tradition of learning knowledge and exploration are vitally significant. Third, human beings own an unspeakable debt to the culture in which they are born. As such it becomes a necessary duty on their part to contribute their best to the life of fine arts, higher ideals and help in creating a higher level of culture and civilisation. Fourth, an involvement in the communal life and rendering of service to it are no voluntary choice. It is a helpless necessity and thus all educational policies have to be oriented in this light. A minor elaboration of the last point seems imperative. A human being is as helpless about being born in a particular community as any other botanical or zoological being. His being born involves no choice on his part. He has to accept the society and the intellectual and cultural milieu in which he happens to open his eyes. Thus, his life and that of his society are interdependent. A sound educational policy will embrace this fact about the real state of affairs.

In the light of factors noted above the social good can be interpreted as the social improvement or progress and the genuine personal pleasure it affords an individual. Talking of this double aim, Louis Pasteur, a French chemist, posed two questions before a group of doctors whom he addressed. He said, that if they wanted to be happy, they should ask them-

It is true that the present age is witnessing a fall of values in all respects, social, moral, ethical, religious, traditional and historical values have all been given up. In fact, to hold no value seems to be the most significant value of modern time. This phenomenon has resulted from an explosion in knowledge, a recognition of the smugness of earlier faiths, and a need to read just everything in the light of the discoveries, inventions and explorations of science and technology. A new sociological attitude, interpreting and explaining the mass culture that we have evolved, has replaced the old concept of values. In such a cross-cross of values, if there are any or in their absence, the task of social and national responsibilities assumes unusually serious proportions.

Alongwith the mention of this jeopardy in the field of values one can consider another bigger problem facing the students. In the absence of any clear, constructive and satisfying goal, they find themselves alienated from the community in an abstract form, vaguely looking for some moorings that would assist them in finding a purpose and establishing an identity with it. Like other grown-up adults elsewhere the student, too, wants to realise his destiny by having done something to somebody. For this very few avenues are available being a student, in a sense means being youthful daring, adventuring and doing courageous and praiseworthy deeds. Our present educational curriculum, the practice of teachers and the general atmosphere of insincerity and value-vague distrust offer very few or no opportunities for this creative tendency in the students. But it should be unmistakably realised that the educational institutions have to provide ample opportunities for this exercise in courage and adventure.

Perhaps there can be another viewpoint or looking at the problem, what does a teacher do in the class-room, or a student do on the field of games? Is not the class-room teaching a social or communal teaching, it is at least group or mass receiving and learning. If it is so, then by effecting a minor shift the teacher can bring the whole round and hammer into the minds of the students the social implications of teaching and learning. Perhaps it would not be deemed over-emphasising if

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it is suggested that in some form or the other a body of thought, highlighting the significance of work for the community, is imparted to the students. The NSC scheme aims at such a work in practice.

The urgency of rendering some voluntary service to the community for its uplift can hardly be overstressed. Already one finds that there are many aspects of urban and rural life which have not been looked after so far, and there is immense scope for meaningful and large work there. Apart from cleaning and the oft-snowy "Sharma-dan", much valuable work can be done by students in educating the villagers in new methods of agriculture, control of diseases in fields and homes, and in creating a general awareness about the political and intellectual life in the country. Such a work on the part of the student will not only be a constructive service to the community, but a great satisfaction and sense of achievement to the students themselves. If they once find their work for community done under this scheme a pleasure, they can usefully fill their spare time of summer and autumn breaks with fruitful, rewarding and gratifying activity.

B. K. LAVANIA

Approaches to Community Welfare

Background

Since recent past the Indian social structure has been subjected to some new schemes and innovations introduced to build up a "new nation", which could come at par with other rationalistic, materialistic countries of the world based on science and technology. The tradition-oriented milieu has received challenges of urbanization, secularization and modernization. Thus, in a country like ours where Democracy and Development Plans are at work alongwith other concomitant variables, the whole community has suddenly found itself lagging behind the new turns that have taken place as a result of these exagenic factors of change.

Our community today seems to be faced with some such problems. To bring it in the orbit of a corporate programme of change—change to manifest in an all sided development of the community—both formal and non-formal organisations have to perform their role. Their role is to infuse in the tradition-oriented community a spirit and readiness to accept secular values and rationality.

In this paraphrase, the National Service Corps has been composed as an instrument through which the universities can canalise the potential of the student in some constructive activities on one hand, and on the other, can contribute as a measure for national development towards the welfare of the

community. In the pages that unfold, we shall discuss the goals and activities of NSC in details. We may first endeavour to delineate the nature of our community on which the welfare approaches have been made.

Community Structure: Perspectives

A community is a social group with some degree of "We feeling" living in a given area.¹ It refers to ".....regional human groups with common social ties and common economic interests."² The concept has been redefined time to time to widen its frontiers. According to Nisbet, "Community includes but goes beyond local community to encompass religion, work, family and culture; it refers to social bonds characterised by emotional cohesion, depth, continuity, and fullness."³ It is on this perspective that we have viewed the community.

In biological terms structure means the articulation of the several parts or limbs of an organism. ".....(it) consists of the relatively stable inter-relationships among its parts...."⁴ In the social context it denotes the articulation of roles, collectivities, norms and values having persistence and continuity and characterising inter-dependence and equilibrium in these elements. In a few words, the community structure represents the arrangements of the various social elements within the cultural matrix of the people.

Viewed from the historical perspective, the structure of our community has since long been marked by an agricultural economy, rural organization, traditionalistic and sacred values, stratified groups with a hierarchy of castes and supremacy of religion, and feudalistic power structure. The British rule in India did not plan any programme for the development of our community except that which proved useful for their

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1. E.S. Bogardus, *Sociology*, New York, Macmillan Company, 1959.
 2. B.H. Mehta, "Community Organisation in Urban Areas" in *Social Welfare in India*, Durgabai Deshmukh, et. al. (eds), Delhi, Publications Division, 1955.
 3. R.A. Nisbet, *The Sociological Tradition*, London, Heinemann, 1957.
 4. H.M. Johnson, *Sociology : A Systematic Introduction* (Indian Edn.), Allied Publishers, Pvt., Ltd., 1966.

smooth administration. They devised an esoteric structure of education functional to their own interests.* Masses remained ignorant and illiterate and continued with their traditional ways of life. Independence opened a new chapter in the life of the community. Democracy was chosen to bring a new socio-political order in existence and build a socialistic pattern of society. National Planning and the scheme of community development laid emphasis on economic development. Constitution provided rights and responsibilities to the people. Educational institutions grew faster than their demand. Thus, freedom brought the utopian ideology to envisage a social structure based on technological-industrial economy, legal authority, democratic political structure, rationalistic and secular values, achievement rather than ascriptive norms, social, economic and religious equalities guarded by constitutional provision; and finally, liberal and mass education.

It is, thus, observed, that the degree of concordance between the traditional and the envisaged social structure would depend upon the proximity of values. The "ideal" construct stands as a polar-antithetical system which hardly meets at any level of compromise with the existent real community. The compromise can be possible by a slow, composite and regular effort on the part of both the governmental and voluntary organizations which have to work with small, specific and well defined goals, and feasible techniques of operation. It will be quite relevant to say that Universities, through the mobilization of the youth for such meaningful purposes, can play their own part in the total approach.

Community Welfare: Role of Universities

Community welfare wears an organised action of an individual or group for the improvement and uplift of the sections of a community in consonance with its identified needs. To be more explicit, it means all organised endeavours to bring the backward and weaker sections of the population at par with the rationalised minimum standards of living in a given com-

5. A.R. Desai, "Social Change and Educational Policy" in papers in the Sociology of Education, M.S. Gore *et. al.*, *NCEET*, 1967.

munity. ".....(it) is very comprehensive in its meaning and includes a large number of activities connected with the uplift and welfare of the weak and exposed sections of the society." The concept of community welfare, therefore, encompasses community needs, its goals and community work. Space and time would not permit me to define, explain and concretize these concepts here further. In our frame of reference the work of community welfare would include all philanthropic and reformatory activities done to improve the standard of living and world-view of the people in the surrounding area by establishing a communication and creating consciousness and uprising towards the new norms and values. "This can be done by promoting social education among...(the people)....so that they are able to realise the weaknesses that are to be found among them and to cooperate with the...(welfare workers)... in order to remove them."

Apropos, the Universities can perform a vital role in training and preparing the youth for the task of bringing change in the community. "....there is a need for a conscious effort towards building up the attitude of social service in the youth." The universities, colleges and schools are sub-systems of the total social system* and like other agencies of society, personality orientation and socialization take place in the educational institutions also. The community goals with their associated norms and values are transferred, directly and indirectly, to the students and it is in these educational institutions that an "educated adult of tomorrow" is shaped. The student in the process of his education is being prepared to perform the role of a citizen after his student career. But, it is worth mentioning here that under the British impact on our education, he comes out as a member of the upper class. He

6. O.P. Dahma, *Extension and Rural Welfare*, Agra, Ram Prasad & Sons, 1966.

7. R.N. Saksena, *Social Policy and Sociology*, presidential address in the seminar on "Some aspects of social planning". Agra, Institute of Social Sciences, January, 11-13, 1960.

8. Report on the study team on Social Welfare and Welfare of Backward Classes, Vol. I, New Delhi, Committee on Plan Project, 1959.

9. Y.B. Dumble, "The School and College as a Social System" in papers in the *Sociology of Education*, *op. cit.*

does not understand the importance of manual work, dignity of labour and is not mentally prepared to do jobs which he considers "low" to his status. To remedy this state of affairs and devise a measure to develop fuller and integrated personality, the Education Commission has suggested a "Social and National Service" for all students at all stages. These programmes should be organised on this scheme in the context of community welfare.

National Service Corps: Idea, Image and Activity

In the preceding paragraph I have given a brief reference to the scheme of NSC. The intent and purpose of this scheme is, broadly, to remedy the psycho-social barriers for a student in becoming good citizen on one hand, and on the other, develop and make use of the skill and ability of the student in promoting nutrient understanding, spirit of discipline and corporate living and creating a respect for the dignity of work. Further, the students' participation in the work of the welfare of the backward section of our community will bring them closer to the masses and their regular interaction will break the isolation and would ultimately lead to their integration in the group. The linguistic and social disparities would get loosened by frequent interaction. Thus, within the university or college campus familiar relationship among the students is likely to establish and outside the campus, the "we group" feeling is likely to develop in the community.

The Image

On the recommendation of the Education Commission and on account of the reorganisation of the National Cadet Corps, the NSC has been provided as an alternative choice from among the three schemes in a college or university, namely, NCC, NSC, and NSO (National Sport Organization). Presently, these schemes have been started in the undergraduate classes. A student has to remain compulsorily for two years in the scheme he chooses.

The adviser of the NSC, a teacher of the University, is not the authority in charge of the scheme, but a "friend, philoso-

pher and guide" to the students working and learning under him.

I have some observations to make on the organization of the NSC. The whole group of the students should be divided into small groups of three to four students and one of these students should be made the incharge of his group. For an effective and close understanding within the small group should be named as "...Elder Brother" or "Laghu bhratha". I am specifically stressing on this, because I feel that this scheme should evolve through our tradition—it will then, I presume, have its place better than otherwise. To continue further, I would suggest that the leader of the whole group should be an intelligent and active student, not senior in age necessarily, but in talents and skill, and he should be named as "Samuh Neta" or "Group Leader". The adviser should be named as "Nirdeshaka". This hierarchy will not merely satisfy the members with different statuses, but will also be in accordance with their roles as well. Every year there should be an upward mobility of the status of student leaders.

Under this organization the groups should effectively interact within the college campus and outside in the community and perform the small, manageable and well defined tasks assigned to the members of the small groups.

The Activity

In the previous paragraphs it has become obvious that the activities of the NSC have to be defined to keep in view the group and community needs. To facilitate explanation, I would put them in two categories: first, activities within the college or university campus and second, outside the campus. I will apply another classification also for these and activities, namely, academic recreational and institutional.

In the category of the activities on the college or university campus, the academic activities would include group discussions, debates, poetry competitions, library reading, etc.; the recreational activities would include folk and urban music programmes, dances, plays and games; and the

institutional activities will include help in cash, kind and work to the poor and backward students, service to the sick, ailing and injured and above all, involvement of an ethical and moral code of conduct and discipline.

Outside the college campus, the academic activities will include adult education classes in the adjoining area and social education in the village. In the recreational activities the students should organise folk and rural music programmes, dances of the villagers and try to understand them kindly. They should also extend their participation in programmes as far as possible.

Lastly, the institutional programme should include help to the poor and backward, sick and injured and motivate the villagers in keeping good health, hygiene and sanitation and extend to them the philosophy of "self-reliance" as far as possible.

Techniques of Operation

The Education Commission has suggested training and work (labour) camps for the students once a year. These camps have, whereas, a great significance for collective living and collective effort, but I am afraid, they might not suffer from the same fate as other traditional camps do. I emphasise on small group work. The small team should go to the village, work with villagers in the ordinary business of life and improve villages by their superior skill. This small but concrete work taken together on a wider span of the community will have *greater contribution than a formal, once a year collective camp*. By this I do not mean to discard the training camps also. The training camps should be of a short duration divided into two halves: *Orientation and field work*. The field work should not be merely experimental, it should be constructive in its sphere.

The students in the community welfare work should first get fully acquainted with the general culture of the community where they are working. Then, they should choose the area of activities suited to their targets. The targets should be pre-decided and the group leader should supervise the work. The

problems should be both individually and collectively considered and solved.¹⁰

Concluding it can be argued that the universities can immensely contribute in training and mobilizing the youth for community welfare. What other schemes have not been able to do on governmental basis, it can be achieved through the voluntary efforts of the students provided the organisers do not suffer from the same complexes as the governmental functionaries do. The slow but regular rate of social change that can be fostered through NSC will have a great service to the nation if the efforts and skills of the youth are directed with full spirit and responsibility towards community welfare and then, I presume, the gulf between the "ideology" and the "reality" of the community can be bridged.

10. For a fuller discussion on techniques of community work, see, I.T. Sandres' "Making Good Communities Better", (Indian Edition), Bombay, Allied Publishers, Pvt., Ltd., 1962.

C. M. JAIN

National Service : Problem of Planning and Programming

The need and urgency for involving the university youth in the affairs of the community is, perhaps, the highest than ever was the case at any time in Indian history. The youth today appears dwindled, frustrated and quite often revolting, while the community too seems to have been overtaken by problems which are obstructing the progress of the country. The natural hazards like famine and flood and the social evils such as illiteracy, poverty, and traditionalism have become the permanent barrier-features in developing national economy and social consciousness besides the birth of narrower disintegrating forces like, regionalism, linguism and casteism which have greatly interfered with the growth of national consensus. Followed by these is the moral deprivation in which the corruption is legitimised as a social phenomenon leaving little faith in hope and optimism. "Everywhere in India," comments one observer, "there are signs of great hiatus between need and resources, claim and reality, and intention and achievement." There may be some exaggeration, but it cannot be refuted that "even more terrible is the poverty too great for shelter even in the slums, the hundreds of thousands who eat and sleep and love and die in streets....one in ten of total population in each city sleeps on pavements." In such a situation it is difficult to imagine that the university, both its students and teachers

could afford to remain complacent and away from the problems of community.

The problem is how to associate and interlink the university with the community, which gives rise to two-fold questions: one relates to motivational aspect inculcating interest and faith in the university youth towards community programmes, and the other concerns with developing personnel and resources for the operationalisation of these programmes. Before attempting an answer to these questions, it would be more rational to indicate the difference between the community service undertaken by several other voluntary 'social service youth organisations' and the similar programmes to be adopted through a curriculum requirement under the university. Theoretically, the University would approach the problem on a more formal, universal and rational basis in comparison to any other voluntary organisation. Functionally, the entire student community would be involved on an academic plan in which the community service would form a part of social environment for academic advancement; the teaching community would be closely associated to safeguard its intellectual content; and only such programmes would be boosted up which might grow across the narrower interests and help in securing national objectives. This, in short, marks a departure and provides an intellectual base to the Scheme of National Service recently envisaged by the Government of India for universities and colleges.

Conceptually, the scheme in its institutionalisation would imply elaborate planning and programming in general and an independent planning synchronising with the university and colleges in particular. Broadly speaking, all schemes have to develop and effect six identifiable steps: initiation, legitimisation, diffusion, organisation and planning for action, conducting the programme and evaluation. The framework of the scheme for the university youth is to be so designed as could fulfil the following basic norms:

1. *Identity*: It implies that while selecting the programmes the emphasis should be laid on those activities which are not undertaken by other agencies and organisations.

2. *Specificity*: It shows that such programmes should be preferably selected in which the student community is specially interested and oriented. Specificity helps in developing expertise for handling special issues.

3. *Universality*: It indicates that the university should select programmes which are broad based and could serve the largest section of the society.

4. *Acceptability*. All programmes have no chances of getting through unless students as well as the community's acceptability are taken into consideration.

5. *Workability*: While selecting the programmes, an utmost stress be laid on the manageability of the programmes implying thereby the interest, leadership, resources, etc.

It may, however, be added that all programmes should be spread over in three areas as contemplated in the original scheme also, viz.: Institutional, Rural and Urban.

This brings us to the specific question of evolving the machinery especially in universities and colleges with such a workable programme that may be successfully carried out in the course of an academic year. The following steps may be undertaken:

1. Creation of network of motivational agencies
2. Formation of interest groups
3. Programming and Planning
4. Recognition
5. Organisation

1. *Creation of Motivational Agencies*

The foremost question for Indian educational institutions is to secure cooperation both from students and teachers in the authentic selection of the NS projects which deserve top priority in terms of the need for social service. For this, the following steps may be suggested:

- (a) *Problem census*: The data of different national service project being undertaken be readily made

available to those who are involved in preparing the programmes.

- (b) *Seminars*: The data of problem census be further discussed and clearly grasped through organising seminars, lectures, and group discussions, etc. These seminars shall be helpful in interest articulation and preparing groups—connected with the framing and implementation of programmes.
- (c) *Visit to service areas*: The university should provide opportunities to groups selected for service projects to visit the victim areas in order to have on the spot study of the problems and to inspire in them the spirit and faith towards the urgency of national service projects.
- (d) *University facilities*: The university should provide incentives by way of transport facilities, financial subsidy, etc., to the student-teacher workers involved in national service projects. University may give some kind of recognition to such students who besides being good at their studies have also dedicated to the cause of national service projects.
- (e) *Publication of a Review*: The achievements in projects be given wide publicity and for the college or the university may publish monthly National Service Review or Journal, etc.

2. *Formation of Interest Groups*

The university or a college has to select students who have a background of social service at the school level and to divide them into respective groups, keeping in view their interest and their talents in terms of aptitudes and social environment.. This would further involve:

- (a) Assessment of attitudes, perception and skills of students needed for different service projects to identify their areas of interest.
- (b) Supply of ready material—ascertaining each problem, its expectations, duration and nature of ser-

vice with a view to equip the student with an opportunity to make final choice among the alternatives available.

- (c) Formation of inter-communication: interest groups are necessary to utilise suitable energies for specific areas, but such interest groups lest may develop isolation walls must meet from time to time in combined programmes such as seminars, camps and cultural activities. This would help in co-ordinating all service projects and developing cohesiveness and inter-personal relationship.

3. *Programming*

All national service projects as far as possible be compatible with (a) educational syllabi, (b) national emergency, (c) regular *vs.* specific situational variations, (d) service personnel available, and (e) college calendar.

Fixing the Calendar of National Service Scheme

The National Service Projects need be synchronized with educational syllabus and college calendar without making the former rather burdensome hampering the main academic programmes. Secondly, the projects should be split up into 'regular and specific' divisions, which means that there are some projects which have to be implemented regularly every year for all batches of students. They include camps, training in civil defence, and rover scouting. There are others which are of specific nature—selected by the college for a particular year such as celebrating 'Co-operation Year' and 'Human Rights Year'. Thirdly, the national emergencies like, famines, floods, wars, etc., must be given top priority while *scheming the National Service Programmes*. Finally, funds, personnel and time be clearly indicated while planning the National Service Programme for each academic year.

Division and Planning

The National Service Programmes are to be divided (as has been indicated in the National Service Scheme) in three areas—*Institutional, Rural and Urban*. At the beginning of

each session the National Service Project Director would prepare the three programme schedules in consultation with the head of the institution, sarpanch/pradban of the rural area and zilapramukh or collector in urban areas. However, all the three activities must be fully co-ordinated at the university level which has to procure and provide funds and other facilities.

Exhibition: The members of National Service Corps should each year prepare specific items of 'exhibit' indicating their achievement and success in different areas. This exhibition would be arranged in such a way as might indicate and invoke interest in the incoming students.

4. *Recognition*

With a view to provide incentive and boost up to national service activities, measures should be explored for giving recognition to such best social workers who have made a mark by way of awarding medals and certificates, etc. However, this also implies need for full scrutiny, care and judgment in taking decision over the selection of such dedicated student social workers.

5. *Organisation*

The organisation of the National Service Corps also poses certain important problem. The 'organisational setting' may be done at two levels—one at the 'university level' and the other at 'college campus' level. At the university, as the chart would indicate, it would compose of: (i) Advisory Wing or Consultative Wing, (ii) Decision-making Wing, and (iii) Executive Wing. The Advisory Wing represents officials and non-officials since the co-ordination between the two is necessary to implement the N.S.S. programmes. It may meet at least once in a year, preferably at the commencement of the academic session for drawing up broad outlines of plans or guidelines for the university. In cases of national emergency it may meet more than once. The decision-making wing composed of university administration should meet twice in a year—with a gap of not more than six months. It would take actual

decisions on the basis of broad recommendations made by the consultative committee. The executive wing consisting of persons actually involved with the implementation of the scheme would meet every quarterly to execute and evaluate the progress of the National Service Projects, carried on at the campus level; it would enforce the university policy and decisions on NSS in the different constituent and affiliated colleges of the university.

Organisational Wing at the University Level

| <i>Advisory Wing for Consultation</i> | <i>Decision-making Wing</i> | <i>Executive Wing</i> |
|--|---|---|
| 1. Vice-Chancellor (Convener) | 1. Vice-Chancellor (Convener) | 1. Chief Co-ordinator, NSS |
| 2. Project Administrator at the University level | 2. Registrar of the University | 2. Project Directors |
| 3. Deans of Colleges of the University | 3. Administrator of the Project Constituent | 3. Registrar |
| 4. MLAs of the District | 4. Deans of Colleges | 4. Deans of Colleges (senior Dean to act as convener) |
| 5. MPs of the District | 5. Principals of Colleges | 5. Dean, Students' Welfare |
| 6. Zila Pramukh | 6. Director, Extension | 6. Director, Extension |
| 7. District Collector | 7. Dean, Students' Welfare | 7. Student Leader |
| 8. Director, Extension | 8. Comptroller of University Finances | |
| 9. Director of College Education | | |
| 10. Head of the Sociology Deptt. or Social Work | | |
| 11. Registrar | | |
| 12. Student Group Leaders from each campus | | |
| 13. District Health & Medical Officers | | |
| 14. Two Headmistresses—one each from Govt. and Govt.-aided schools | | |

Campus Level

At the college campus level—three wings—Administrative, Executive and Evaluative may be constituted. The Administrative Wing shall meet twice in a year to approve the plans, submitted by the Executive Wing and help in making facilities available to participants. The 'Executive Wing' shall draw up plans for the approval of the 'Administrative Wing' and would meet once in a month for working out further details for the execution of the plans. The 'Evaluative Wing' has to meet towards the close of each session to assess its yearly output and would keep on record limitations and difficulties experienced during the year. It would also make suggestions for the possible improvements in the scheme in the coming year and would as well draw up a plan for the 'Executive Committee' of the campus to be considered in the forthcoming year.

Organisational Wing at the College Level

| <i>Administrative Wing</i> | <i>Executive Wing</i> | <i>Evaluative Wing</i> |
|---|--|--------------------------------|
| 1. Project Director | 1. Project Director (Convener) | 1. Project Director (Convener) |
| 2. Asstt. Dean, Students' Welfare | 2. Group Leaders among students | 2. Chief Editor |
| 3. Health Officer, if any, at the campus | 3. Best Social Workers of the preceding year | 3. President of the Union |
| 4. Senior teacher of Sociology Department | 4. Union President | 4. Group Leaders |
| 5. College Dean (Convener) | | |

Camping

Annual camps of nearly 100 hours duration has also to be conducted as a part of NSS programme during a calendar year. The attendance at the annual camp may be made compulsory, since camping provides a rich working experience of community living; it inculcates qualities of harmonious working and ability to comprehend rural situations rather more closely. There are certain time-bound projects which can be completed only after a continuous participation over a period of

ten to fifteen days. Camps, thus, would provide opportunities for community participation as well as community involvement on the one hand and the training of leadership and organisation on the other. The success of any camp depends on the proper selection of place, participants and programmes. The camp schedule given as under may give some glimpse of camp programming.

Camp Schedule

| | | |
|------------------------------|---|--|
| 7.00 a.m. to 12.00 noon— | : | Sramdan |
| (Half an hour break for tea) | | |
| 12.00 to 2.00 p.m. | : | Break for Lunch |
| 2.00 to 4.00 p.m. | : | (a) Training in National Service Programme |
| | | First Aid, Civil Defence and Rover Scouting |
| | | (b) Lectures and Seminar, Agricultural Development, Literacy drive, value of social work training in citizenship, etc. |
| 4.00 to 4.30 p.m. | : | Break for tea |
| 4.30 to 6.30 p.m. | : | Village service |
| 6.30 to 7.30 p.m. | : | Break for dinner |
| 7.30 to 9.30 p.m. | : | Meeting villagers through a cultural programme |
| 10.00 p.m. to 6.00 a.m. | : | Rest |

(An exhibition may also be organized during the camp period).

The National Service Scheme which is still in its infancy has to be developed both in terms of structural components and functional aspects. Like an institution-building, it has to be brought on sound footings lest it may also become victim of our in-built defects of organisation and approach. Hardly need to mention, the scheme has to be properly planned right from preparing its ideological contents to its implementation at all levels.

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All through the stages of planning and programming of National Service Scheme, stress has to be laid on educat-

ional content, so that the concept of community service could grow alongwith the academic progress. The scheme should be self-sustaining in terms of interest and resources and succeed in linking the university youth with the society which he has ultimately to serve in life. This presents a stupendous task of the acceptability and workability of the goals and roles and this paper makes some loud thinking in this direction.

KAMALA BHASIN KAPUR

Role of Educated Young Women in a Developing Society

The very need of including a special paper on women in this volume is an indication of the existing differences between the nature of problems and roles of educated young women and that of educated young men. Some of these differences are the outcome of the different roles men and women are expected to play in any society. Our social customs and traditions have, however, demarcated the roles and areas of operation for men and women too sharply. This has resulted in excluding women from many areas of life where they could be as useful as men. Women have been relegated to enjoying only secondary importance as citizens.

As societies develop and education becomes widespread amongst both men and women, the well defined lines of demarcation between the function, role, and jobs of men and women get blurred. This has already started happening in India. Soon the role one has to play in society will depend more on the capacity, aptitude and education of the person than on his or her sex, caste or creed. In the present context, however, some special attention and specification of the role of educated young women in a developing society like ours is necessary.

Our society is in a painful stage of transition when age-old concepts of *varanasramdharma* are breaking down. The

past appears to be either a romantic illusion or largely irrelevant in face of present-day problems. Educated women have a positive role to play in helping to articulate the process of modernisation and in being the catalysts of change in a section of society that always gets lagged behind. The women are the protected ones, the shielded ones, mankind not realizing that the protection results in screening off of the women from the changing world and in making a living relic of their personalities.

For the purpose of this paper the educated young women will be defined as those women who are either studying in a vocational institution, college or university or those who have gone through these institutions in the last ten years. (I am aware of the shortcomings of such a definition of "educated young women", because a woman with a degree might not necessarily be educated in the real sense of the term and on the other hand a woman without a degree might possess those qualities which are normally associated with being educated. But since this article is to deal mainly with those women undergoing formal education in the colleges and universities, this narrow definition is being used.)

Education: A necessity for Women

All social reformers and others concerned about the position of women in society have repeatedly emphasized that the real progress and advancement of a country can be judged by the status and position the women of that society enjoy. No country can progress unless women, who constitute 50% of the population, participate actively in the process of national development.

Women give birth to children, they bring in the new generation and are the ones mainly responsible for influencing the early years of children. The intelligence, strength, boldness of thought and character of the new generation depends on the intelligence and physical and mental capacity and ability of the women. Ideally it should be the joint responsibility of both the parents to bring up the children....Both the mother and the father should spend as much of their time as possible

with their children to provide them a sound "basic" education. Participation of both the parents in the education of children will be good not only for the children, but also for the parents themselves, who would come closer to each other through their children. It is unfortunate that in most families today the immensely important task of bringing up children is left entirely to the uneducated mother. The father who is more educated and has more experience of the world outside has nothing or very little to do with the education of children. Newer patterns of sharing the responsibility of the home and of rearing the children by husband and wife will have to be developed, patterns which are in accordance with the changing times. A great deal of thinking needs to be done on all these issues in any society which is undergoing rapid social change.

It is not disputable that the education of women is an absolute necessity. This has been realised by all those responsible for India's policy formulations. The Education Commission of 1964-65 wrote, "For full development of our human resources the improvements of homes and of moulding the character of the children during the most impressionable years of infancy, the education of women is even of greater importance than that of men".

Today when many women are actively involved in jobs outside the home and are doing them well, there has to be still more emphasis on their education. Unless more and more women are educated the great potential of the country will remain untapped. What is more serious, the discrepancies in the values of men and women can result in an upsetting of the social equilibrium.

The Educated Women: A Privileged Minority

Although great emphasis has been laid on the need of education for women and a great deal of improvement has taken place in the last 4-5 decades, the number of women who have had some education remains small. The literacy figure for women is much lower than that of men which is also very low. Only 18% of our women are literate. The number of educated

women in India is very small. At the primary level, i.e., the age group 6-11 only 50 girls in every 100 are in school. At the upper primary stage, i.e., 11-14 years, only 19 out of every 100 girls are in school. At secondary level only 10 girls in every 100 in age group 14-17 are in school. At higher level in age group 18-23 years, only 8 per cent, that is, not even one in 100 is in an institution for higher learning. This shows 90 girls in every 100 of the age group 14-17 and 99.2 in every 100 of the age group 18-23 are not receiving any secondary and higher education. The figures of enrolment of boys in different stages of education are much higher than those for girls. At every stage more boys go to school and college than girls.

The educated women as we have defined them are a microscopic minority in our society. Very few women in our present-day society receive college and university education. A great amount of public and private money is spent on the education of these few men and women. The society looks at this expenditure on the education of this small group of people as investment in man-power. It is expected of this minority, which benefits from the educational institutions, that it will play an important role in the social, economic and political life of the country.

The Expected Role of Educated Women

When a developing society like India invests so much money out of its scarce resources, it expects that these women who receive higher education become better individuals, better citizens and contribute something positive to the social and economic life of the country. It is also expected of this privileged minority that it provides leadership to those who are not in a position to make their own decisions about the social and political issues of the day. These women on the basis of their education should have a higher level of social awareness and concern for the social problem than those who are not educated. They should be able to prepare the future generation in a manner that equips it for citizenship in a modern society. There is a direct relationship between the quality and quantity of the educated people in a society and the socio-economic de-

velopment of that society. The duty of the privileged minority is not to isolate itself in an ivory tower but to get involved in spreading social consciousness at a mass level.

The Role played by Educated Women

The educated women have come to play a greater role in our public life lately. Greater numbers of them have entered into various jobs, as we find more women participating in politics, in social life, in economic life. More girls go to schools and colleges today than ever before.

But the educated women have not been able to provide any leadership to the uneducated masses. They have not shown any interest in the upliftment of the oppressed classes of women. There has not been any group of educated women which has consciously tried to accelerate the pace of social change in our society. They have at times adhered unquestionably to the outdated and anti-social customs and traditions. In many educated women what one sees is a superficial westernisation, a social superiority complex and an attitude of absolute indifference towards social problems. Very often the attitudes of these so-called educated women are most backward and reactionary. Their contribution to society appears to be nil. Should such a massive investment by a poor country be wasted on women who become mere "show-pieces" of middle and upper class homes? Education and knowledge do not seem to have "liberalised, energised and revolutionised her life".

That a large number of our degree-holders, both men and women, are not really educated is a reflection of the stagnant education being dished in the schools and colleges. The system does not prepare better individuals who can become forward-looking citizens. The education we have is an education for the status quo, it is not tailored to instigate rapid social change and development. It does not prepare a person to ask, to question, to be intellectually bold and honest. What all the students are taught to do is to receive instruction and to digest facts and figures.

The present education system is also not directly related

to the needs of the community. It is not community oriented. What is taught in the class room in terms of the society outside the class room? The knowledge given in the books is not related to the pressing problems of society. Hence there remains a wide gulf between what is taught in schools and colleges and that what should be taught in terms of the social reality. This is perhaps the main reason why the educated people become the victims of a useless education and are unable to benefit themselves or society, with their obsolete tools of learning and lack of skills that go by the name of "education" today.

Social Responsibility of the Educated Women

It is high time that the educated women of India become conscious of their capabilities, capacities and social responsibilities. They have to shed their apathy. The sphere of their activity has to be enlarged. They have to show interest and concern in matters outside the four walls of their homes. These are the women who have to provide leadership to other women, to children and also to uneducated men.

Women are glorified for being the preservers of culture and of tradition. This very often means that women are more tradition bound and less progressive. We see every day that women in our families are less prone to give to change than are men. The educated women should be able to distinguish between what needs preserving in culture and what should be altered, changed or given up immediately. For example, while the warmth and unity of our family life should be preserved the acceptance of the opinion of elders or of the male members of the family unquestionably should be discouraged. The family should be made to run on more democratic lines.

The social values of our times are changing rapidly. The educated women have to do the weeding of social values. Only that which is useful for the majority, only that which helps us to create a better and more egalitarian society should be preserved. The distinctions made in our society on the basis of sex and caste, for example, on the basis of which a lot of exploitation takes place, should be abandoned rather than pre-

served. It is the responsibility of the educated few to critically analyse their own set of values, their attitudes and to change accordingly. By setting their own example they have to provide a direction to those who are not in a position to make their own decisions. It is the responsibility of the educated women to direct the process of social change in the right direction and to reduce the pains and tensions resulting from rapid social change.

The educated women have also to liberate themselves from the age-old domination of men. They have to show to the society and to other women that a woman can exist in her own right. She has to create an image of a woman who is equal to man in her capacities, capabilities and her human worth. The educated women have to provide examples of marriages and of homes where the relationship is not that of "male dominance and female dependance", but that of equality and partnership. They have to create new patterns of relationships between husband and wife, parents and children, in-laws and daughter in-laws, etc.

The modernity of educated girls and women should not remain "dress deep" which is very often the case. It is often observed that in matters of dressing up, making-up, etc., they incur the wrath of their parents, they become the butt of criticism. But in those matters where they should really be changing and revolting they very obediently follow the advice of their parents. For example, it is seldom that one finds educated women revolting against the curse of dowry, rebelling against forced arranged marriages, opposing the wasteful expenditure on enormous feasts and decorations at weddings. The parents of educated women are doubly burdened. To educate their daughters they might have spent a substantial part of their savings and later when the wedding bells sound they have to start digging into their savings again. If educated girls decide to prepare themselves for a good job and for a career they can boldly declare that they refuse to marry a man who wants a dowry. The chances of such girls remaining unmarried are few, because in the changing society of today there are men

who would prefer bold and working wives than meek, submissive housewives.

An educated woman has an important role to play in her immediate family—both in her parents' house and when she gets married in her own house. One should be able to see from the very running of a home that an educated woman resides there. Her home should be a reflection of what she learns in the colleges. In her home one should find the knowledge gained through books, being translated into practical use.

If a girl is doing home science all that she learns about good diets, clean homes, personal hygiene, etc., should at least be practised in her own home. If she is doing economics, the budget of the family and financial management of the house should be related to what she absorbed from the subject. On the basis of her study of sociology and psychology she should be able to analyse the relationship within the family and outside the family and on the basis of her understanding of these relationships she should try to create more harmonious atmosphere.

By putting her theoretical knowledge to practice she will improve her understanding of theory. Theory and practice are today two different things, divorced from each other. This is why one finds a hiatus between the education of women and their actual lives. Theory and practice should reinforce each other. It will be a great service to society if educated women would at least run their own homes well. It is through examples that others learn. In due course of time one would find other women of the neighbourhood interested in learning from the educated woman next door.

The Scope for Active Involvement in Public Life

The role of educated woman in her home is obviously important. The truly enlightened women should not be content with her activities at home but should step into the world around her to bring the benefit of her knowledge of the world to the women in her locality.

Emphasising the role of enlightened women, Gandhiji once

said, "Those women who have shed superstition and have become conscious of the wrong have to do the constructive work of reform."

The educated young women should perhaps set in motion a few ripples in the sea of passive complacency and resignation in the day-to-day life of women held down by superstition, tradition and ignorance. Such women should be encouraged to realise their subservience to understand it and then to overcome it. The kind of division of labour on which the family is sustained gives the man of the house the honoured position of being the bread earner and the woman always house bound by the monotonous round of domestic chores tends to lose her dignity and often slips into the role of a glorified domestic servant. In such a situation a dose of enlightenment both for the husband and wife could help to restore some parity in making the domestic arrangement more fair. In a more fair arrangement domestic duties would not be considered inferior and the husband would be willing not to ascribe a low status for his wife.

The actively involved educated young women would be the rallying point for her community, a personality around whom discussions, meetings, demonstrations, cultural gatherings and entertainment sessions would come to be organised. She would be the harbinger of a new awareness, a new vision, a new inspiration and a new breath of life.

There can be educated women for whom the circumstances are not favourable to enable her to take up a profession. The family situation might prevent them from doing a regular job. But this should not keep them entirely chained to the home. They should try to make use of their education and talent through some constructive form of part-time social service. Such service should not be like a hobby or charity. It should be carried out seriously and efficiently, in fact, such service is owed by the educated young woman to the society that enabled her to be educated in the first place.

There is no dearth of such activities which enthusiastic educated women can take up in their spare time. Adult

literacy and adult education is one such activity. In India where the literacy rate is so low, in every neighbourhood one finds people who cannot read and write. Educated women can take up the task of making these people literate.

The children of poor people do not find any possibilities of being guided in their studies at home. Some educated women can help these school going poor children in doing their home work. Only with such help can these children be in a position to do well in schools, otherwise they always lag behind those children who come from educated homes.

Welfare of small children is yet another field in which educated women can do a great deal. In every village and in every city one finds that the children of lower class working women grow up without any looking after and basic training by the parents. Creches and Balwadies can be started for these children so that they do not aimlessly loiter around. This will prevent some children from becoming beggars or delinquents.

In addition to these activities educated women can take up some work in the slum areas or in the hospitals. There is a great deal of work which needs to be done both in the slums and in the hospitals.

A group of educated women with different academic background and experience can open guidance and counselling centres where they can provide guidance and information on legal, psychological, and medical problems free of charge to the needy women. Family planning information can also be provided by this group. Such a bureau will be of tremendous help to the women who hesitate to go to government bureaus where they normally do not get any personal attention.

In these and in many other spheres can the educated women be of great help to the society. Through these activities the educated women themselves will learn a great deal.

Conclusion

The educated young women all over the world have been in the vanguard of the struggle to secure a better deal for the

women of their respective countries. In England many courageous and grim battles were fought by the suffragettes—there were women in the ranks of revolutionaries in Russia and in China and in our own country women responded to the call of satyagraha against British imperialism. In Israel women have broken through all barriers and traditions to make their mark in every sphere of activity from farms and factories all the way to the battle-field. The modern, educated young Indian woman should also be in the vanguard of her country's emergence into the modern comity of nations.

Education and Social Work

There can be no two opinions about the desirability of the service ethic being included in the process of education. Knowledge for the sake of knowledge is a luxury we cannot afford. There is a vast body of obsolete knowledge in all the usual subjects ranging from mathematics to social studies. Less time should be devoted to acquiring this knowledge that does little to focus attention on the pressing problems of poverty, disease, population control, social injustice, economic inequality and the continuation of obscurantist tradition. More time needs to be spent on reformulating and then acquiring knowledge that has more applicability.

Education should be an integrated process of learning to live, understanding the environment and tackling the problems posed by it. None of these functions can, however, have any meaning if the ethic of work and service are not woven into the life style of an educational institution. It is not only in school that the idea of service is needed; it is needed badly in the university as well. The university needs to be organised in a way that manual labour and community service do not come to be frowned upon by degree-holders as activities they have graduated away from. Back to the soil, to the factories and farms should be the call of the voice of education.

If social service is to have any significance, there has to be a re-structuring of the organisation of schools. The present

structure of the school system is incapable of fulfilling the aims of service-oriented, community-based education. The system does not in any way provide the environment for creative education. The environment in which our schools exist does not provide any incentive, stimulus or involvement for service in the form of community action. The system is not designed to perform such a function.

The present system cannot be redeemed by introducing doses and programmes of social work. The schools of today are not communities in any sense and they show no signs of harbouring the signposts that could lead to a less destructive social fabric in the future. The schools reflect all the sicknesses of society. One of the sicknesses they reflect is the hierarchical division of society. The schools too are modelled on and dominated by a hierarchy in which different levels of workers and students are expected to perform specialised functions. Teachers are teachers, students are students, clerks are clerks with little to bring them together in a common venture and everything to set them apart. In such a situation little good would come out of social service as it would only help to perpetuate the existing structure more efficiently. It can be argued that there will always be classes, divisions and hierarchies in society, but it should be the concern of education to check such tendencies.

✕ The school as it exists acts as a dissemination centre for information. It also acts as a transmission centre for tradition, culture and religion. The students in the school are expected to passively receive the information and the message from tradition and history. The work ethic is encouraged to enable the staff and students to perform these tasks efficiently. These tasks in themselves do not constitute the idea of education.

Social service can have a definite place in schools. But social service in itself cannot create many pluses in the social system. The system itself will have to change to make social service worthwhile and not just another passing fad.

The change needed imperatively is that educational plan-

ning should not be the monopoly of J. P. Naik and his alienated caste of fellow bureaucrats. The character of our education should not be determined by the dust and files lying accumulated in the ministry at Delhi. Such bureaucratic planning that is only an exercise in fulfilling prescribed administrative functions can never be non-elitist in character. It can never have a mass consciousness and thus can never be in the interests of the deprived and underprivileged sections of the peasantry and the proletariat. Bureaucratic planning at best has the will and capacity to serve the middle classes. In India the middle classes are a minority. Massive investments of national financial resources should not be used to support this minority in the class structure.

A total transformation of education in the manner suggested here may not be a practical possibility so long as the present system continues to have political support. Within the present system there are some ways open to make schooling less irrelevant. One way of meeting the problem of creating a community within the school and enabling the school to have links with the community outside, would be to change the kind of courses offered by Teacher Training Colleges. Teacher training should be re-oriented to produce not teachers, but workers in a school community involved jointly with students in the process of learning. Teachers who go through such orientation will not come to school to teach; they will come to learn, to share their learning with other workers in the school community and to help students to learn. Teaching and learning will not be separate functions for different people. Everyone in school will be engaged in the common pursuit of learning and doing. Apart from making the learning process more valid, 'the doing' part of learning will also be the point of entry for the service ethic. There will be many 'doings' in the school for all classes of workers—'doings' ranging from campus maintenance to organising entertainment and taking decisions on community matters. In this way by arousing the social consciousness, by creating a sense of belonging, a sense of fraternity within the school community, the idea of community service would become natural in the life of the school.

School Panchayats and staff associations could play a positive role in achieving these aims. But this would only be possible if an attitude of trust could be adopted at all levels of the educational hierarchy. In privately managed schools managements would need to trust the staff more; in state schools the education department would have to delegate more authority and freedom to staff associations in the schools. And in both the private and state schools the staff would be required to delegate responsibility to student bodies.

Another significant step to forge links with the community outside the school would be to borrow the skills and talents available in the community for supplementing the learning-teaching process in the school. There is always a vast pool of talent available in any community for music, crafts, sports, etc. If the school took the initiative to involve the community in its work, the school would itself become involved in serving the needs of the community.

The blueprint for education in the Fifth Plan has proposed shifting the emphasis from secondary and higher education to primary education. This approach opens up many possibilities. There is an opportunity now to expand community-based rural education. There is a chance now to create primary schools and middle schools that can also perform the role of continuing education centres for mothers, drop-outs and educationally backward adults. The village schools should not be sharply categorised into primary, upper primary, etc. They should be multi-functional centres for functional literacy and education. If such centres can be developed as living units of village communities, only then the problem of social service will lose its artificiality. Only then can the idea of serving a society become a reality.

If we are at all serious about giving a new direction to education at the primary or any other level, we will have to ensure that the gates of such education are opened up to primary sectors of the population. The planning and implementing of this approach cannot be done by the education departments as they are constituted today. The bureaucracy of education will have to be eliminated. A new kind of bureaucracy that func-

tions from within the institutions of education will have to be evolved. The bureaucracy must be socialised to become a part of the community of education. An inspector or deputy director shall cease to exist. A new kind of functionary in education, one who is teacher, learner, organiser, worker, poet, craftsman, artist and player shall be born. If such a re-birth or renewal of the system can take place, then there will be no need to evolve elaborate schemes of national social service. Less time will have to be wasted on such exercises. Education will become service with the reverse also true.

To this writer the present moment in Indian education is a vast desert. There are few water holes left, around which to rally the forces of conservation. Yet in the horizon there are the silhouetted outlines of an oasis.

Gandhian basic-education and the work being done in the Sarvodaya movement is one such reason for hope. The other hope comes from the total identification with community education being attempted by Naxalite and Marxist study groups. There are many lessons to be learnt in social service, the relevance of such service, the aims of such service and its relationship to education. Some of these lessons can be taken from the Sarvodaya and Naxalite movements. These two movements have at least some clear idea of mass level, grass-root education and some clear objectives in terms of building a society for the future. If we must have models to inspire us let the models be of the future than of the past.

K. L. SHARMA

The Role of the University in Developing National Service

Our indigenous system of education, rooted in the soil and related to our needs and aspirations, came to an end during the turmoil that followed the decline and fall of the Mugal Empire. The present system was designed by the British to meet the requirements of an imperial administration within the limitations set by a feudal and tradition-bound society. Apart from its other limitations, it has produced a new elite, which has largely remained aloof from the needs and aspirations of the people, and has developed its own way of living and thinking. This small parasitical elite tends to use education as a prerogative of its rule and as a instrument for perpetuating the values from which it receives its sustenance. For obvious reasons, it has scant respect for concepts like *social service*, which seems to people of this class either unnecessary or impracticable.

The so-called higher education, of which colleges and universities are so proud, often tends to further widen the gulf between the rich and the poor, between the educated and the uneducated, and between the intelligentsia and the masses. Whatever its achievements may have been, it has mostly remained empty of social purpose and it has contributed little towards the national objectives of the India of our dreams. For a brief period, when our national movement was at its

height and Mahatma Gandhi was able to inspire large number of educated and well-to-do persons to identify themselves with the interests of the masses, it appeared as if the products of our universities were with the country as a whole. But as the national fervour subsided, they have again tended to move away from the people.

It is a great obstacle indeed, and no reform is more important or more urgent than a transformation of our education in terms of our national objectives. Without such a transformation, expansion of educational opportunities will further increase the number of people who are likely to hamper, rather than help, the realization of our national aspirations. This transformation involves changes in the knowledge, skills, interests and values of the people as a whole; it involves what Robert Heilbrener, in his book, *The Great Ascent*, has called 'change on a grand scale' a wholesale metamorphosis of habits, a wrenching reorientation of values, an unweaving and reweaving of the fabric of daily existence itself.

What the Education Commission has called 'work experience' (productive manual labour), and programmes of Social and National Service are little more than the beginning of that process of transformation of the community of scholars of the university without which education can have hardly any social value. For this purpose, as the Education Commission has recommended, some form of social and national service should be made obligatory for all students, and should form an integral part of education at all stages. Without such programmes, our students will not have a chance to identify themselves with the community, they will remain prisoners in an ivory tower, and will not be prepared to adjust themselves to the realities of day-to-day living.

Social service programmes, it is sometimes said, distract the students' attention from their main concern, and take away considerable part of their limited time. Such fears do not seem to have much substance; identification with the community and a commitment to its needs and aspirations is the first concern of youth; service to society is a part of education itself.

Social service can be undertaken by university students in one of the two ways; it can either be carried out occasionally, on a part-time basis, during the period of education; or it can be undertaken as a period of full-time service in addition to the period of education. The second alternative was suggested, among others, by the National Service Committee appointed under the chairmanship of Dr. C. D. Deshmukh. It was recommended by the Committee that national service should be a full-time programme of nine to twelve months for all young persons (except for those allowed deferment on valid academic or other ground) passing out of higher secondary schools or the pre-university course, and before entering into regular employment. The programme was to include some military training, social service, manual labour and general education.

These proposals have not been adopted so far; nor have the public reactions to them been very favourable. Instead, at the time of the national emergency in 1962, compulsory NCC was introduced at the university stage.

Now, the Government of India have decided to introduce social service as an alternative to NCC. Students who show a marked proficiency in games and sports may be granted exemption from NSC or NCC by heads of institutions. By the time the scheme came from Delhi to Rajasthan, the idea of exemption on the basis of marked proficiency was somewhere dropped and the Government of Rajasthan has introduced three, instead of two, choices. According to the proposal which the State Government some time back circulated, every student of the first two years of the three-year course is required to join NCC, NSC or participate in games and sports. Some universities went a step further; they do not insist on any marked proficiency in games, they do not insist even on participation. They insist on presence for 75% days similarly. In our programme of Social Service we are unable to insist on 300 hours of productive work. Here, again, they expect presence for 75% days.

The implications of these 'minor' changes are going to be far-reaching. By dropping the criterion of marked proficiency, we have opened an easy alternative for lazy students. Any-

body can now opt out of NCC and NSC by merely standing on the playground for a fixed percentage of days. Such idlers are doing little service to the community or to themselves. Instead of spending our scanty resources on them, it seems better to confine the limited facilities of games and sports to those only who are found really serious in games. Just as the standard of NCC training went down under the weight of unwilling numbers, our already low standard in games and sports may further go down if the university shall require merely presence instead of proficiency.

There is also an ideological difficulty: while a university can reasonably demand social or national service as a condition for appearing in its examinations, it is doubtful if presence on the playground can be demanded as a condition for appearing in an examination. Attendance in the class-room implies a regular course of study which is directly related to an examination.

Similarly, our Social Service Programme also appears feeble. There is hardly any dearth of purposeful work. The countryside of Rajasthan is crying for help, and, while people from all over the country are rushing help, we are having prolonged deliberations on the philosophy and forms of social service. In a situation like the present, the first task before the university is to acquaint itself with the countryside, not so much through books and discussions in the classrooms, as through direct contact. If a university has agricultural base like our own, which follows the philosophy of the Land Grant Colleges, such a suggestion may sound uncalled for. We are already in touch with the countryside. Our very approach, it is said, is not so much learning-oriented as service-oriented: we are concerned with immediate rather than ultimate service to the community: the Morrill Act for the establishment of Land Grant Colleges, it may be recalled, was signed by President Lincoln during the difficult days of the Civil War.

The suggestion may appear redundant from another point of view: most of our students now come from the countryside: they come to us for scholarly pursuits, and not for spending

their time and money in things which they could have very well done at home. There seems little point in sending a villager's son back to the village in the name of the social service.

On examination, it will be found that such observations are based on superficial impressions. A student, particularly if he happens to be a first generation student, as soon as he enters the university, tends to get oriented from the social structure from which he comes; his utility in his home, instead of increasing, tends to decrease, until he finds himself an utter stranger in village from which he went to the university. The return from the university to the cottage yard becomes difficult even for Agriculture students: they too, like everybody else around them, want to sit aloof in an office.

This is a great weakness of our university education. It can be, perhaps, partly remedied by introducing a rich and varied programme of social service by all students at all stages. Some time ago, the Ministry of Education sponsored a study of national service in several countries including Yugoslavia, Germany, Norway, Sweden, England, the USA, Japan and the Philippines. The report of this study has been published under the title, *National Service for Youth*. Apart from indicating the salient features of what has already been done in so many countries of the world, the report includes a number of recommendations about what can be done in our own country to develop a practicable scheme. The Committee did not favour the introduction of compulsion, which has not been tried or favoured in any of these countries. The report has recommended that national or social service should be introduced at least, to begin with, on a voluntary basis and extended as widely as possible, and that it should provide a rich and varied programme of activities which will make an imaginative approach to youth.

Instead of adding one year to the total span of education for the purpose, as recommended by the Deshmukh Committee, it seems more feasible to develop, as an integral part of education, a programme which would run concurrently with academic studies in school and college.

As the Education Commission has suggested, there are two forms in which such service can be organised:

1. Encouraging and enabling students to participate in community living in the school or college campus.
2. Providing opportunities of participation in programmes of community development and national service.

The details of such programmes can be worked out. For example, various opportunities for such work exist in the classrooms on the campus, in the hostel, and on the playground. This type of work experience would cultivate in students habits of work and a sense of the dignity of labour. Incidentally, it may help in reducing expenditure. Japan is said to have followed this practice in her national system, and many schools and universities in India, for example, Pant Nagar University, have tried this practice successfully. The practice of making self-help and manual works a part of the daily life and training in all types of educational institutions as was the case in many of the old Ashrams and Academies would yield good educational results.

The Government of India has already given a lead by announcing that NSC and NSO will be organized shortly, and necessary funds will be made available by the Central and State Governments. It remains to be seen how successfully we are able to implement the scheme.

G. N. VYAS

Official Involvement in National Service

The success of planning in a democracy depends on the growth of the spirit of cooperation and disciplined citizenship. It is essential for the success of any plan of nation building that the educational programme trains the individual to place obligation above right and helps the growth of creative faculties. If education is to be useful it should inculcate among the students a sense of national and social purpose and, therefore, latters' participation in a programme of national and social service is obviously quite necessary.

The Education Commission in order to provide 'a corrective to the over-academic nature of our education' and to bridge the 'deplorable gulf between educated and uneducated classes, between intelligentsia and masses' felt that the intelligentsia should try to become a real service group striving to uplift the masses. Keeping this end in view, the Commission recommended that 'some form of social and national service should be made obligatory for all students and should form an integral part of education at all stages'. This can become an instrument to build character, improve discipline, inculcate a faith in the dignity of manual labour, and develop a sense of social responsibility.

The Deshmukh Committee on National Service appointed by Ministry of Education has earlier recommended compulsory national services for nine months to one year. The Education

Ministry also sponsored a study of national service in various countries. This study team also recommended the introduction of such service in the country. It lays special emphasis on the educational aspects of the programme.

According to the Commission, there are two main forms in which such service can be organised:

- (1) Encouraging and enabling students to participate in the community living on the school or college campus.
- (2) Providing opportunities of participation in programmes of community development and national service.

Every educational institution, according to the Commission, can develop such a community life by providing opportunities of doing work themselves and gaining 'work experience' like cleaning of school rooms, levelling of playgrounds, maintaining school garden, decorating classroom, white-washing, polishing furnitures, etc. The practice of self-help and manual work will eliminate the use of servants to a large extent.

In addition to the institutional programmes, participation in community service and development programmes can help to create positive attitudes towards social service.

The Commission has, however, not spelled out the detailed scheme of participation in the community development except by way of (1) bringing the school closer to the community in 'suitable ways' at the primary stage, (2) developing planned programme for school-community relationship and devoting ten to twenty days to such programmes through participation in labour-service camp at the secondary stage, and (3) sixty days of national service work at the degree stage. The N.C.C. should be regarded as an alternative. The 'appropriate programmes' may, however, be left to the functional needs-resources of the respective colleges.

In order to organise a successful labour-service camp, which will run throughout the year, the Commission has suggested an organization to be set up in each district under the

direct control of district education officer in order to (1) select one or more specific projects on which the students can work all the year round, (2) provide the necessary community contacts, (3) assist in providing residential arrangement, implements, utensils, etc., (4) provide part of the expenditure of the entire organization of the camp.

The Commission has emphasised that great care should be taken in selecting the projects so as to complete it within the stipulated time. The cooperation of the C.D. administration should be sought.

The report has given a tentative timetable for such camp which provides 8 hours of work including 6 hours of manual work.

About the funds—the report is not very specific; it suggests that the students should be required only to bear the transport charges to the camp and back and the food charges during the stay. A part of the funds could be obtained from the Rural Works Programmes.

The N.S. programmes can be started as a pilot project in about 5% of the districts.

In its recent circular the Education Ministry has almost summed up the various national service activities recommended by the Commission—it divides it in three areas—

- (1) *Institutional*. Improving the campus, cleaning the campus including the hostels, play-fields, etc.
- (2) *Rural*. Literacy drive, agricultural improvement, health programmes and organising village community and youth clubs.
- (3) *Urban*. Adult education, civil defence, slum clearing, and tutorial classes for weak and needy students.

Role of Officials. Looking to the comprehensive nature of the Commission's recommendations a lot of planning and spade-work will be necessary to implement them. This will involve active participation of officials at various levels.

The term 'officials' is used here in a broad sense to include

(i) the members of university and college teaching staff; (ii) officials of the education department; (iii) officials of the revenue and development department at the state and district level; (iv) other district level officers; (v) Panchayat Samiti level functionaries representing various departments; (vi) village level functionaries including Patwari, Gram Sevak, Panchayat Secretary, etc.

Officials' role is important at the (a) preliminary spade-work, (b) programme planning—which involves a survey of situation, objectives, problems and solutions, (c) plan of work for a particular period, say, a year or for the duration of a service camp, (d) regular guidance and supervision at the implementation stage, (e) providing funds, (f) administrative coordination, (g) evaluation.

A. Preliminary Spade-Work. The Commission's report has left some unfulfilled gaps to be made good through official discretion, for example, for participation in community development the Commission has used the term 'Suitable Way' for bringing the school close to the community 'in the same way' appropriate programmes have been left to the respective college. The Commission is also not specific about the 'compulsory' or 'voluntary' nature of the national service programme, in para 1.40, it uses the term 'obligatory' for all students and in para 1.42, it agrees with the study report to introduce it on a voluntary basis to start with. In para 8.87 the Commission proposes to start it in 5% districts as a pilot project, to be extended to the whole of the country in ten years. Thus, however, it left to the initiative of the official machinery at the implementation stage.

The duration of the service camps at the same time is another matter that is left for official initiative and much of the success or otherwise will depend on it. Prof. K. G. Saidain in his study report has suggested a minimum of twelve weeks, but the period of one month may be more reasonable choice. The period has to be such for which a programme can be drawn which is constructive and educationally sound.

The selection of a locality or village for a particular pro-

gramme will require a lot of care. A project should be taken which can be completed in a given period of time. The Commission has suggested that the cooperation of the community development administration should be taken in this regard. This will naturally require the association of the Vikas Adhikari and District and Block Level Officials connected with the project.

The suitable number of students to be sent with each batch has to be planned accordingly so as to keep it within the limits of toleration for the residents of a village or a locality. The term is purposely used to indicate the feelings of the villagers who do not relish a crowd of outsiders coming to 'correct them every now and then'. Rural folks are generally suspicious of any outside attempts to change their life for routine social education and adult literacy work, the number of 2 to 5 students may be sufficient.

The number may be big for outdoor projects like construction of roads, canals, etc.

Orientation. It is natural that the success of the programme will depend on the quality of leadership and guidance that the teachers provide. This will bring us to the need of suitable training and orientation programme for the teacher and connected officials. 'A well-trained and enthusiastic teacher who maintains good relations with the local community can easily find appropriate situation....' (para 8.81).¹ "No project or plan, however well drawn or attractive, is any better than the personnel, no work should be undertaken, however necessary, except in an emergency, unless effective personnel are available for the particular work. Hence the importance of an adequate personnel training programme."—(Albert Mayer).

Even the social service programme at Viswa-Bharati initiated by Shri Rabindranath Tagore and nurtured under the inspiring leadership of Leonard K. Elmhirst suffered setback for want of desired enthusiasm on the part of the teachers. Social service by students in Shantiniketan and Sriniketan was

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never compulsory, but almost all students participated under the influence of their enthusiastic teachers.* 'The lack of enthusiasm on the part of the teachers specially those who held key positions, absence of good programmes and regularity and earnestness of the social worker gradually created some resistance in the villagers who made the workers feel that it would be better if they were left alone.'

Apart from teachers, such orientation and training is to be imparted to students before they actually go to the field.

B. Programme Planning. Whenever a batch of students is deputed to a village for some social service a detailed survey should be undertaken taking stock of the basic facts as they exist in the village; the facts too should be analysed and problems facing the area are to be determined for setting up our goal. The students should be involved at this very stage but the main role will naturally be that of official at university or college level and also at the level of Panchayat Samiti or Block. In short, the programme planning will involve:

1. Survey of facts—which in its turn includes—

- (a) Population of the village—whether it is gaining or losing.
- (b) Education levels—it will help us to plan our strategy of work specially in the field of adult education and social education. For taking up an adult literacy programme in the village, it would be appropriate that a list of persons who are illiterate may be prepared to specify the work to be done.
- (c) Age groups.
- (d) Local functions and organizational affiliation.
- (e) Standard of living and way of life—whether it is rural, urban or mixed.
- (f) Division of work and occupation—unemployment, under-employment and disguised unemployment.

2. Education Commission Report.

3. Education Quarterly, April, 1967.

(g) Economic classes as they exist in the village.

2. Land—culturable and waste-area under irrigation, nature of soil, scope of reclamation, etc.

3. Crops—main crops, yield, high yielding varieties and people's reaction to them.

4. Live-stock—condition, dominant breed, production, etc.

5. Market—outlet for production, condition of mandies.

6. Transportation—condition of roads, and approach roads.

7. State of assistance available from various government and local agencies; state of local self-sufficiency; local leadership—political, economic or others.

These information will be available from revenue records, namely, Khasra, Jamabandies, Malsumari, 'Vajibularge', census reports, local bodies and also from local leaders and various local institutions.

This will eventually mean a continuous contact with the local officers; and active involvement of various functionaries at different levels, especially at the Tehsil and Panchayat Samiti level, the coordination will naturally be left to the college, school or university staff who are supposed to give the lead.

Analysis of facts. The facts thus collected will have to be analysed; the causes of progress or delay have to be ascertained.

Problems. On the basis of facts so collected and analysed we will be in a position to list out the important problems facing the area, without which no fruitful work can ever be undertaken. The problems have to be listed on the basis of their relative urgencies and priorities. The priority is to be fixed on the basis of the felt-needs and aspiration of the people; the expected change, the number of people to be benefited and generation of faith among the people. According to Albert Mayer we should guard against initial failures and disappointments.

Formulation of objective. It is only after the survey and

analysis of the problems that we are in a position to fix our goal for any work of enduring nature in an area. For formulation of our objective we have to be realistic and keep in view our resources, both human and material. Projects that find enthusiastic response in the villagers should be preferred and the objective selected should be based on the felt need and aspirations of the residents of the locality or village. Whatever project is selected should be within the framework of state or area plan so that we may make use of the funds available for these rural works as indicated by the Commission. Situation has to be created where people quite naturally feel that they themselves have selected the project.

The batch of students and teachers going to work in the villages will have to shade off the sense of false superiority; they will be able to secure the active participation of the residents if they work with them without any reservations. The very idea that something is being imposed upon them is repulsive to the villagers.

Plan of Work. After the programme planning the plan of work has to be formulated for the efficient execution of various phases of the programme. In this task the officer at the university or college level and also the district and block level functionaries have to play an important role. This will include:

1. Fixing targets for the year or for the duration of a camp.
2. Preparing a proper time schedule of work.
3. Distribution of responsibilities to a particular individual or group.
4. Timely assessment of the work done.

The plan of work will be useful in crystallizing the work to be accomplished within a given period of time, irrespective of its nature. It will give necessary guidance to the workers in the field. In view of the clear-cut outline of work and timetable, there will hardly be a room for any complications. It will enhance the efficiency of the field workers and there will

be hardly any chance of omission of essential elements and unnecessary duplication. This plan will generate a sense of confidence and purpose among the people and the workers equally. This plan will involve the people in the area, students working in the field, extension workers and other Panchayat Samiti level functionaries, technical officers at the Panchayat Samiti and district level, local institutions, namely, the Panchayats, Mahila Mandals, Yuwak Mandals, cooperatives and non-officials equally according to need.

Guidance and Supervision. As social service is to be made an integral part of education the programmes will be a continuing feature all the year round. It will require a regular guidance and supervision at all levels—institutional, rural and urban. This again will involve the officers and officials at various levels. A strong managing committee may be constituted at the institutional level consisting of members of staff, students and technical officers of the area selected for the work. The best course would be to divide the students in a number of groups, each group working under the guidance of a member of the teaching staff. These groups may resemble the tutorial groups in the colleges. Each group may have a group-leader chosen from amongst the students.

During the camp days the regular guidance of Assistant Engineer, C.D., Ex-Engineer and local or panchayat samiti overseer will be necessary since it involves some work like construction of a road, canal desilting or construction of a tank or other similar works.

If the project happens to be that of social education the services of the education extension officer or even the Inspector of Schools may be required for necessary guidance.

In the same way projects relating to agriculture, animal husbandry and cooperation will naturally call for the services of District Level Officers of these departments and the various extension officers at the Panchayat Samiti level.

The place of Dy. District Development Officer, Vikas Adhikari and Gram Sevak will almost be indispensable if we want to avoid unnecessary waste and duplication in the field.

Coordination. The work of coordination of the various agencies will be significant and it will require a work leadership. 'The days of straw boss who shouted his orders and cracked his whip are over'.⁴ The need for coordination, to eliminate day-to-day conflicts and administrative overlappings that arise, is quite obvious for a smooth team work. By its very nature it has to be voluntary, i.e., by mutual agreement and adjustment. Recourse to inter and intra-departmental conferences be taken when necessary, but in case of conflict, provision has to be made for reference to a common superior authority for tension-management. However, this coercive coordination should as far as possible be avoided.

The difficult and challenging task of coordination has to be assigned to a senior and experienced member of the teaching staff of the institution.

Funds. As pointed earlier the Commission is not very clear about the provision of funds. The Commission in its report has mentioned that the students bear only the transportation and food charges, but these two items would constitute the bulk of the expenditure to be incurred. It has also been suggested that a part of the funds could be obtained from Rural Works Programme.

This vagueness (regarding funding programmes) in the Commission's recommendation has to be cleared and some way has to be found out. A part the savings from the N.C.C. training may be diverted to this programme and at least the travelling expenses be met by the government.

To facilitate the withdrawal of funds from the Rural Works Programme it may be suggested that volume of work done by the students at the camp site be measured according to P.W.D. specifications and payment be made in lumpsum on the basis of above valuation. A similar device was adopted during the Ninth World Youth Festival convened in Sofia (Bulgaria), in the first week of August, 1968, when youth delegations from various countries worked on parks and roads as manual workers and the remuneration was collected and sent

4. The Technique of Handling people—Donald A. Laird.

to the people of North Vietnam. The Indian delegation laid the layout of a park. Timely assessment and evaluation of the work is again a job of officials. The evaluation will let us know of our achievements and failures. It will enrich us for undertaking future programme. In the light of our past experiences we may incorporate necessary adjustments and changes in the work. The causes of failures, if any, can be analysed and care may be taken to avoid recurrence of the same. Every institution will have its own evaluation machinery which may consist of experienced member of the staff and a few student representatives.

The National Service work as envisaged in the Education Commission Report has to be viewed in a broad perspective of a huge national effort and its success to a very large extent will depend on the contribution and involvements of officials, non-officials, students and people in general. It may be stressed that the officers and other educated persons have a greater responsibility towards any nation-building programme, because the society has invested more on them and they, therefore, owe a lot to the nation. They have no reason to be 'obsessed with any superiority complex'; they have to be humble and never forget that they are the servants of the people. This spirit of service will give rise to a spirit of humanity which should always be a guiding principle.

If this programme succeeds it may open a new chapter in our history; but if it fails, because of our apathy and indifference the very connotation of the term 'National Service' will stand defeated.

The Role of Students in Community Development Welfare

Introduction

Sociology defines three major functions of education, viz., conservation of culture, transmission of culture and creation of new values.¹ Closely linked with this, is the concept of socialization. It is a process by which youngsters learn the ways of their society and make these ways part of their own personalities. The process of changing the younger people and gradually making them into group members, is, what is meant by socialization.² Younger generation socializes in a variety of ways, one important way being participation of the learner into the activities of the community. There is empirical evidence to support the theory that values of a community are internalized by its members through experiencing these values by participating in the activities of the community.³ Thus, if the function of education is to conserve and transmit cultural values of a given society, its natural corollary is that the only way to perform these functions effectively is to provide opportunities to the learner to actively participate in the socializing activities of the society, because values of the society can neither

1. F.I. Brown, *Educational Sociology*, p. 202.

2. Robert I. Havighurst and Bernice L. Neugarten, *Society and Education*, p. 16.

3. Mandel Sherman and Thomas R. Henery, *Hollow, Folk*, 1933.

be conserved nor transmitted nor developed by isolating the learner from the society, but by actively engaging him in the social processes.* Today we blame our younger generation to be utterly ignorant about our culture. It is complained that our youth is not sensitive to the needs of the society. It is said that his behaviour does not reflect Indianism. The schools and colleges are condemned for snatching away children from the parents, because educated youngmen and women become alien to their own family, community and the village. Where lies the fault? Commissions after commissions have considered this problem, but probably we have never hit at the right place. We did not provide opportunities to the younger generation to understand the ethos of our society by actively involving in the life processes of the community; therefore, our failure was inevitable.

Some people may support students' involvement in a community activities on economic grounds while some on philanthropic grounds. In a country, where there is need for a rapid development, the conscription of students' labour is understandable, but in our country there is hardly a problem of this kind. People are prepared to work on subsistence wages; therefore, requiring students to participate in the productive processes on economic ground may aggravate the problem of unemployment.* Philanthropic motivation is valuable, but this too cannot be universal. Thus, participation of students in community welfare activities should be considered on purely educational grounds.

Let us view the students' role in the context of functions of the university. In its ideal form the university is the conservator and disseminator of knowledge, the encourager of inquiry speculation and discovery and the guardian of the intellect. In the latest report on Indian education, out of the five functions of the university education, two are stated as follows:

- (1) To provide society with competent men and women,

4. Cook & Cook, *A Sociological Approach to Education*.

5. The Planning Commission, Government of India, *Social Welfare in India*.

trained in agriculture, arts, medicine, science, technology and various other professions, who will also be cultivated individuals imbued with a sense of social purpose.

- (2) To foster in teachers and students and through them in society generally, the attitudes and values needed for developing the "good life" in individuals and society.*

How can the university perform these functions? The university is expected to diffuse knowledge not only among its students, but also at the community at large through the medium of its scholars. Moreover, social purpose cannot be cultivated among the prospective leaders of the society in the ivory tower but by their sympathetically feeling the ethos of the society.

One more concept must be clarified before actually delineating the roles of students in Community Welfare. When the term community is used, it is generally interpreted as community in the neighbourhood, where the institution may be situated; but there is one more interpretation of the term community, which includes the community of school or college consisting of teachers, pupils, administrative staff and other workers. Unless we give this broader meaning to the term "community" the scope of social service becomes narrow and limited. By ignoring the college community we deprive the students of the opportunities to imbibe the values of the institution. For being educated properly in an institution, it is necessary to be encultured into the norms and customs of the institution. Similarly, if the outside community is ignored, we isolate the student and deprive him of the opportunity to develop a social purpose and the right type of attitudes and values.

Student Role

Students' role in community welfare can be divided under three broad headings: (1) diffusion of knowledge among the

6. Report of the Education Commission 1964-66.

masses; (2) involvement in the productive processes of the community; and (3) rendering socially useful service to the nation, the local community and the school community.

(1) Diffusion of knowledge

One of the roles, which the university students can be expected to play, is to disseminate knowledge, which they have acquired in the university among the masses, so that they may lead a better life. The community provides facilities to them and in return the students should help the people in their economic and social uplift. This can be done in several ways:

- (a) Running adult literacy classes;
- (b) Providing educational services to children, who have no approach to formal schooling; or teaching the needy children in the spare times.
- (c) Arranging popular talks on developments in science, Government politics, international relations, sanitation, hygiene and such other subjects of common interest with a view to enable the masses to live as responsible citizens;
- (d) Giving demonstrations of better methods and techniques of food preservation, kitchen-rearing, health, sanitation and other household jobs;
- (e) Providing information about and giving demonstration of improved methods and techniques of earning livelihood.

In other words to enable the community to perform their vocational activities—whether agricultural or otherwise—in a more scientific manner.

(2) Involvement in the Productive Processes

One, who creates, dares not destroy. Today we hear very often about students' agitation in which public property worth thousands of rupees is destroyed. The youth is so full of energy that if he does not get ample opportunities to build, to

create and to produce, he diverts his energies to destructive purposes. Lewis Mumford writes:

"Our young people are starving for lack of real tasks and vital opportunities. Many of them live like sleep-walkers, apparently in contact with their environment, but actually dead to everything, but the print of newspaper and the blare of radio."

Therefore, there is need to awaken in them a desire to build this great nation. Patriotism cannot be developed by inspiring talks alone, but actually involving oneself in nation-building activities. The Education Commission has very strongly recommended that our education system should be linked to productivity, because it is one of the most pressing problems before the country. Participation in productive processes is useful not only in the context of "national and social service", but also as a necessary condition for good education in changed conditions. The Commission states:

"The traditional resistance of educated persons to engage themselves in productive work tends to disappear because with the adoption of the new technology work at industry or on the farm becomes more productive and remunerative and educated person, thus, becomes an important source of production and the uneducated person an un-productive burden on society."

In the views of the Commission, it can also serve some very important and social purposes:

"It can help to make the distinction between intellectual and manual work less marked, as also the social stratification based on it. It could contribute to the increasing of national productivity, on both by helping students to develop insights into productive processes and the use of science and by generating in them the habit of hard and responsible work. And it might help social and national integration by strengthening the links between the individual and the community and by creating

bonds of understanding between the educated persons and masses.'"⁸

Students can be involved in the productive processes of the nation in the following ways:

- (a) Assisting the community in the construction of places of community service such as a school building, a centre of recreation, a Panchayat Ghar, a dispensary or a link road.
- (b) Assisting farmers to fight against pests.
- (c) Assisting the peasants at harvest time.
- (d) Assisting a local factory to develop welfare centres for the workers.
- (e) Constructing centres of recreation for the college community.
- (f) Preparation of play fields for the parental institution.
- (g) Assisting the community to improve sanitary conditions.
- (h) Plantation of trees and their care.
- (i) Assisting neighbouring schools in preparing school equipment, furniture, and teaching apparatus.
- (j) Assisting Government Departments in afforestation campaigns.
- (k) Providing assistance in the state level development projects.

(3) *Rendering Welfare Service to Community*

Besides participation in the productive processes, the students need involve themselves in rendering useful services to the community in the institution and the community outside. Here the attitude is philanthropic rather than helping the country to produce more wealth. Through involvement in the

services of the community, a student gains psychological satisfaction and his ego expansion. It is psychologically very much satisfying to have performed a noble act. Doing service to the community helps one to identify one's interests with those of the community served. Activities pertaining to community service can be as follows:

- (a) Helping oneself in doing some of the jobs, which are attended to at present by lower staff members such as cleaning one's own room in the hostel, serving the self in the canteen, decorating the college campus, etc.
- (b) Helping the community in fighting against drought, famine and epidemics.
- (c) Running community services in a co-operative manner such as running a co-operative consumer society, issuing books from the students' library and running a co-operative mess, etc.
- (d) Helping Government in maintaining peace and order during emergency.
- (e) Helping the community in maintaining order during fairs and holding exhibitions.
- (f) Preparing the people to defend the country against internal and external enemies.
- (g) Helping Government in fighting against social evils such as drinking, gambling, black-marketing, bribery, corruption, etc., and positively helping it in certain programmes of national development such as family planning programmes, etc.
- (h) Helping in community development programmes.

It is beyond the scope of this paper to discuss problems of organization, administration and finance, but, experiences of other countries show that whenever such programmes were undertaken, they proved to be most educative and helped the nations to develop with an accelerated speed.*

2. K.G. Salyidain, *National Service Scheme*.

B. L. FADIA

National Integration Through Students' Participation in National Service Programmes

The subject of students' participation in social services has attracted a great deal of attention in recent years. It is obviously because the intellectuals have now started realising that the strength of a nation lies more in the energy of the people than in its material resources. Youth is the cream of the population and forms the basis for the health of the country. If a nation wants to solve its grave problems, it truly depends on how far the energies of the youth are diverted into right channels of nation-building activities. We, the people of India, have been at the cross roads since independence. India has been described as 'Ethnographical museum', a babel of tongues. To foreign observer India might appear a 'geographical expression'. In spite of all the main characteristics of our heritage we have forged "unity in diversity". Yet Shri Jawahar Lal Nehru was not wrong when he observed before sixties of this century: "The worst tragedy that has devoured upon the Indian nation today is a shameful fate—complete national disintegration."¹

The situation today endorses his assessment. Indianism

1. Shri Jawahar Lal Nehru's speeches at the Congress session in Jaipur.

is still an abstraction and people have yet to organise their loyalty towards the entity called India. "A people which has no emotional solidarity", said Emerson, "has no right to grow, it must meet its inevitable decay". Hence, what we need today—and very badly—is an evolutionary type of a dynamic emotional integration of our people, without which there can be no national solidarity and a complete unity. It must be remembered that neither unity of race, nor language, nor religion is essential for nationhood. Nationhood is essentially a sentiment, the will of the people to live together.

Significance of Students' Participation in Social Services

Once Pandit Nehru had rightly remarked, "The most important thing we want to develop is the mobilization of voluntary efforts....somehow the fact that ultimately everything depends on the human factor, of course it is the human being that counts, and if the human being counts, well, he counts much more as a child than as grown up." It indicates the place of the child in national life. The great question is: will the India of tomorrow be the India that Gandhi dreamt of, the India Nehru worked for, the India for which countless freedom fighters laid down their lives? Will India achieve its true destiny and emerge from the shadow of centuries as one of the great countries of the world? It is for the youth of India to make their choice, for in them lies the power to make either vision come true. There can be no doubt about the choice, but mere choosing is not enough. One cannot wish a great nation into being. It has to be built, brick after brick, generation after generation. I do not think it is realistic to expect students to live in ivory tower, untouched by all the turmoil around them. The youth of today will make the India of tomorrow and the youth of tomorrow, the India of the day after.

Since for any good national cause undertaken by students

2. The Pocket-book of Quotations—edited by Henry David.

3. "Social welfare in India"; issued on behalf of the Planning Commission, 1960, p. 70.

is an instrument for promoting national solidarity. It gives opportunities to students in the formative stage of their lives to live with the masses, to understand their point of view and to participate within tasks involving, both, mental and manual labour, as such social service should form an integral part of education. The primary aim of students' participation in national service is not only conducive to national solidarity but also provides the way for building students as workers and disciplined citizens. President Zakir Husain had once observed, "Teachers and students alike have a vital role in the shaping of the nation's destiny. There could be nothing more disastrous for continued national unity and progress than the lack of interest in our young generation for social services."

Compulsory Vs. Optional Service

The most pertinent question that has come for consideration in this connection is whether participation in social service should be made compulsory for all students irrespective of their age, their inclinations and qualifications or whether it should be undertaken only by those who feel inclined to do so. In deciding this issue, few points have to be borne in mind. The education is not complete without participation in social service should such participation be made compulsory for all, otherwise the education of those who leave schools or colleges without participating in such services will remain incomplete to that extent. The essence of social service lies in work done to help the community without expecting any return. It may be done inside the campus as well as outside school or college, both types have their respective importance. To assist in keeping the college and its surroundings clean, beautifying the building, growing plants and trees, constructing buildings, etc., all fall within the scope of social service. Social service of this kind can be made compulsory for all but services which could be rendered outside the campus, that is, in relation to community, helps to develop a sense of brotherhood, reciprocity, cooperation and a feeling of joy.

Youth Activities in India

In the course of general awakening that followed the advent of India's independence, the Government of India gave serious thought to the problems of youth welfare and also realised the urgent need of providing these dynamic forces with opportunities of self-expression and use of their potentialities in the service of community. The most significant ones among the devices designed to prepare the youth for the future leadership of the nation are—the labour and social service camps, work projects, national discipline scheme, youth leadership training camps, youth welfare committees, youth clubs and centres, inter-university youth festival, scouts and guides, Auxiliary Cadets Corps, youth tours, youth hostels, Physical Education Institutions, encouragement to sports organisation and publications of bulletins. Some of them may be examined here to assess their specific contributions in the area of integration of youth welfare.

Labour and Social Service Camps

In order to implement a programme of work as envisaged in the First Five Year Plan a committee on labour and social service camps was constituted consisting of the representatives of the Ministries of Education, Finance, Community Development and Defence, Planning Commission and other non-official members. Youth camps were held at various places at which works of national unity like the construction of roads and canals, clearance of ponds and slums, repair of tanks and school buildings were undertaken. Thus, these camps inculcated among the youth a sense of dignity of labour and discipline. They served to bridge the gulf between the students of Maharashtra and Mysore, Rajasthan and Uttar Pradesh, between dwellers of the villages and the towns.

Inter-University Youth Festival

The holding of Inter-University Youth Festival is another programme. Since 1954, such a festival has been held each year in the Talkotra Gardens, Delhi. These festivals are intended to provide for the expressions of the creative, aesthetic,

emotional and mental powers of the youth and to afford the gifted and talented ones the opportunities for demonstrating the best in them.

Scouts and Guides

Co-curricular activities, especially in the form of Scouts and Guides are also encouraged by the Government. The All India Organisation of Bharat Scouts and Guides has framed a programme of expansion of its activities, so that the Scouts and Guides and their organisers and instructors receive proper training and attention and learn to serve the country in a constructive manner. All India Scout camps and 'Bal Melas' or Bal Sammelan are organisations where students from the different parts of our country participate and thereby succeed in fostering unity in diversity. In 1967, for example, such a fair was organised at Lucknow, and a teacher who participated from Rajasthan, once remarked, "that it contributed great towards enduring the feeling of national integration".

Youth Tours

Youth tours, hikes, recreation camps and mountaineering are also activities which go to satisfy the insatiable longing in man for enlarging the vicissitudes of knowledge. These activities tend to build up health and call for a capacity for good organisation and a spirit of adventure and courage and deepen the love for the motherland. Planned tours to places of historical and cultural interest fill the youth with pride, while excursions to places where big national projects are being carried out, fill them with encouragement and hope.

Work Projects

The activities of the youth are by no means confined to work in the villages. Opportunities may also be provided to them to build something of a lasting value, so that their contribution will always remain a matter of joy and pride to them. Under the Second Five Year plan a provision of Rs. 2.80 crores

had been made for holding labour and social service camps and construction of campus work projects.⁵

Youth Leadership Training Camps

Since students in schools and colleges are not well integrated such camps for youth leadership could be organised which might enable them to discover a common platform for better understanding and mutual co-operation on which they could come into closer touch with the students of different classes, castes, religion and region. Eminent persons may be invited to give lectures on important topics of management, administration, group work, qualities of leadership and national integration. Such programmes are conducive to building up confidence and initiative among young students.

Organisation of regional youth movement on the basis of organised community groups is an important measure in connection with the youth movements. Such programmes should be so devised as they could provide for the personal development of youth as well as the development of his social consciousness through social service activities. In this sense the programmes and activities of the regional youth movement for the purpose of national integration should seriously cover the programmes of following four categories:—

- A. Physical welfare activities—playground activities, Scouting, Girl Guiding, Open Air Life and Aesthetic.
- B. Mental and cultural activities—Debating Unions, Study Circles, Libraries, Art, Music, Dance and Drama, etc.
- C. Vocational activities—Hobby Clubs, Craft Clubs, Workshops, Laboratories, etc.
- D. Social service activities—Trained and organised service squads, Junior Red Cross and other social service activities.

5. Youth Welfare in India—A book issued by the Planning Commission, 1960.

Jai Prakash Narayan's Youth Peace Corps

In view of the students' unrest a new movement has been launched in 1962. Originally it was named "The Kishore Shanti Dal." It began in the high schools of basic education in Gujarat; young boys and girls who could be ready to devote one day in a month for the service of their village were enrolled in it. For one year, the 'Kishore Shanti Dal' functioned as the youth wing of Shanti Sena in Gujarat doing a good deal of constructive work in the rural areas of south Gujarat and Saurashtra. The 'All India Shanti Sena Mandal' with Jai Prakash, as its Chairman took up this idea in 1964 and organised work-cum-study camps for young men and women on an all-India basis during the summer vacation every year. Gradually, the 'Kishore Shanti Dal' began to spread its wings in colleges and universities. Last year alone, over a thousand young men and women attended 17 such camps organised by Shanti Sena Mandal. These camps were either service camps, as those in Bihar, where the students spent most of the time in helping the local famine-stricken people in digging wells, constructing mud dams, distributing cloths, running free kitchens, or they were work-cum-study camps as in the case of most of the other camps. One of the participants of the Kerala camp commented so favourable, "Never in my life have I worked so hard and so happily as in this camp." In all the camps, great emphasis was laid on the community-living aspect of camp life. That gave the participants an opportunity to share common experiences among students drawn from different parts of the country, and also a chance to work democratically in a free and healthy atmosphere. Some of the students from NEFA described this atmosphere in their own style, "It was a great opportunity for every one of us, to collect the views of various types of people, as we were working together, eating together, and playing together. Though theoretically there were various religious groups in our com-

6. *The Times of India*, Sunday, January 21, 1968, Commentary by Narayan Desai.

7. *Ibid.*

munity, still we could not find any distinction between one religion and another. We can say that it was a kind of camp where a young man or woman could test his or her ability and character. It was also a laboratory of nationalism."⁸

Most of the students from outside Bihar had the added experience of working in a totally new atmosphere. They picked up new words from local dialects, and came to know about different social customs. A student from Madras who knew very little Hindi, said, "There was no language difficulty with me. People understand the language of love very well."

New Guide-Lines

Dr. P. B. Gajendragadkar gave a stimulus to this in May, 1968.⁹ During the All India University Teachers and Students camps, held at Bombay, Dr. K. M. Munshi, President of the National Integration Colloquium, said, the camp had succeeded in mobilizing the feeling for unity and integrity of the country. The purpose of the camp was to combat effectively the subversive, divisive trends and tendencies in the public life of our country and best way to it was to invite all universities in India to send their representatives to give clear and unambiguous expression to their loyalty to India, to her unity and integrity. Among the various measures suggested for preserving the unity and integrity were dissemination of information regarding the different parts of India, exchange of students, teachers and encouraging the students to learn languages other than their own.

National Service Corps

The Central Government is giving enough thought for the mobilisation of students. The National Service Corps, the National Cadet Corps (NCC) and the National Sports Organisation (NSO) would now work as the three co-curricular streams from which every student can take and pick up accord-

8. *The Times of India*, January 2, 1968.

9. *Ibid.*

10. *The Hindustan Times*, May 20, 1968 and May 25, 1968.

ing to his aptitude. Some of the universities, as ours, started this scheme. So far NSO is concerned, its work programme may include Scouting, Red Cross Work, First Aid, Civil Defence, Community Living, etc. One hundred and fifty hours are to be set apart for NSS every year during term time. There will also be an annual 20 days' camp which will have a great understanding for the purpose of national unity. For this purpose ten million rupees have been put at the disposal of both the programmes (NSC, and National Sports Organisation) for the year 1968-69, in which State Governments are expected to contribute another rupees fifty lakhs." Undoubtedly, the National Service Plan is an excellent scheme which has the potential for adding a new dimension to education.

Conclusion

Thus, the scores of projects sponsored by the Government of India and other private organisations provided sufficient input material for determining the programmes of the National Service Corps. The country is already in the making of service projects and their experiences can be fully, and gainfully, utilised in giving shape to 'National Service Corps'. It is also evident from the above analysis that the country needs successfully organised service organisation at the university level which may give right channels to the student world. There can be no denying a fact that these services would be helpful in both creating consciousness among students, as well as promoting national integration. Thus, if students' mind could be filled with an urge and seeking for knowledge and experience excellence, unity and nationhood, if the work at college could be made interesting with a genuine desire for national services, the problem of disintegration would almost disappear.

11. "National Service Corps"—An article by Santha Rungtha Chary—*Times of India*, April 8, 1968.

M. L. CHAUBISA

A Critique of National Service Scheme

The National Service Scheme is a recent phenomenon in our universities. The core objective of the scheme is to make the students involved in their own development. Besides this, the scheme also aims to make the students as active partners in the development of the country. By personal involvement they are required to get a feeling of the needs of the wider society. It also works to create a kind of fellow-feeling and comradeship between the academic community and the community in the neighbourhood. Broadly speaking, the scheme is a systematic effort to provide opportunity for the student community to develop and on the other hand to bring the community closer to the university, i.e., the students. Theoretically speaking, the scheme is sound and worth operationalisation. But in the initial stages we are likely to face some problems of implementation and perhaps the problems of conceptual drawbacks. The objective of the present paper is to examine the scheme and critically analyse its resultant structures. Such an approach would help us to remain at guard to avoid the impending drawbacks.

It may be asked, though cynically, that why national scheme to the already over-burdened students of the university. Their courses are huge. They do not have dependable books in Hindi and they are allowed to have Hindi as their medium of instruction. They are supposed to participate in N.C.C. and games

and sports. To this tiring burden the new burden of National Service is put over the head of the students. What necessitated the U.G.C. to launch on the scheme?

The question is significant and warrants our attempt to answer it.

Perhaps the crucial source of the emergence of national service scheme lies in the phenomenon of student unrest and also student power. In fact, the student unrest and indiscipline manifest in our university compuses is an indicative of some malaise in our educational and social system.

Today the most of the universities and colleges have become "unquiet campuses." The disruptive activities of the students like hartals, angry processions, hunger-strikes, walk-outs from examination halls and destruction of university property have become a style of the present-day student behaviour. It appears they have run amuck and have shown their discontent against the educational system calling the university teaching as "fuddy duddy". This has its bearing on the "containing" social structure also.

The causes of student unrest have been analysed in public speeches and academic circles by leaders and educationists in different parts of the country. It is difficult indeed to put the causes of this discontent in categorical items as we are still busy in analysing the variable dilemma of the problem. The social scientists, we would not wonder, would come out with the prescription when the disease would have taken an incurable form. Nevertheless, tentatively the causes of the student discontent could be viewed around the following points:—

(A) In the aftermath of independence there has been "educational explosion", but the facilities for teaching and learning in the large bulk of the institutions have not kept pace with the proportion of increase in the student number. This 'lag' partly contributes to the unrest.

(B) Another important factor which affects the students is the uncertainty of future. He is sailing in an expensive and luxurious ship without knowing the shore to which the ship would put him. The fate of technical and science edu-

education has today obviously become bleak and in this context those getting liberal education are awaiting for the impending destruction of their career. The uncertainty about future makes the student discontented and disruptive.

(C) The present system of education is overwhelmingly literary and academic. The courses and syllabus rest on the superstructure of the society. These are unrealistic, bookish and cut off from the infra-structure of the society. This syllabus system gives undue emphasis on final examinations.

The students have little scope for initiative and freedom in curricular and co-curricular activities and are generally passive recipients of decisions made at the top. It neglects the development of the sense of empathy about the societal needs and inculcates a negative attitude towards manual labour.

In our present system of education, the university remains although an arm-chair independent of the social reality of the surrounding society. The maxim that the society is above everything is forgotten by the university. This, too, has caused the present state of our unhappiness.

(D) Some of the Vice-Chancellors and professors have not been able to take the role of academic leaders of their universities and departments to inspire respect and confidence which their positions demand. It is absolutely necessary that in the academic world, high standard of integrity should be maintained.

(E) Widespread politicalisation of students power has also given wrong direction to the youth. We may not be certain about the causes of the present student unrest, but for one thing we are sure; the students are not satisfied with the present state of affairs and have demonstrated their "power" in the destruction which is manifest in different activities. The emergent student power and vis-a-vis unrest cannot be treated in isolation. It must be admitted that the youth is a symbol and embodiment of vigour, idealism, restlessness, determinism and sacrifice. If the student power is given constructive direction, the society can be benefited to a great extent. The objective of the National Service Scheme, therefore, is to give a con-

structive channel to the hitherto destructive student power. The students are an integral part of the society. As a body they represent an emerging younger generation which is comparatively somewhat more fortunate. They are the cream of the society and there is enough potential in each young student full of a promise and a human resource of utmost importance that requires to be wisely mobilised. The national scheme, therefore, is an agency, a process to be utilised for redirecting the power of students to nation building. The question which we raised earlier as to the need of national scheme can be viewed in this context. The Central Government has evolved out various schemes and programmes in our country in which the students are mobilised for the proper utilisation of their energies. The National Service Scheme is one of them.

The National Service Scheme, we believe, tries to mobilise the young students who are energetic, enthusiastic, educated and have lesser liabilities towards the task of nation building. The membership to this organisation is voluntary. It means that the organisation would only attract those students who are constructive programme oriented and have an urge to participate in the affairs of the neighbouring community. The approach of National Service Scheme is mainly educational. It is educational in the sense that it educates the students about the problems of the community and educates the community about the 'knowledge—how' from the youths. The scheme, it is believed, would bridge the gap as it exists today between the university and the society. The programmes of the scheme aim at the welfare of the community. The student can perform their effective role in peace, war and national crises such as famine, flood, epidemics, etc.

Some of the activities which can be undertaken in war-time are:

- (a) Donation of blood by students for the soldiers and the inculcation of the same in the community to donate.
- (b) Civil defence, vigilance over railway lines, bridges and roadways.

At the time of famine, flood and epidemics they can distribute grain, clothes, medicines, and fodder and create an air for the prevention of unnecessary hoarding of essential commodities by educating the people. Recently, the Government of India have launched the "youth against famine" campaign in which youth are directly involved.

In ordinary days they can organise recreational activities for the communities, literacy classes and help the patients by becoming their "Friend in need".

Thus, through the National Service Scheme it is hypothesised that the disruptive student power would be directed towards a constructive goal which is the welfare of the youth, society and the nation at large.

We have outlined the emergence and the blueprint of the national scheme. The working of the scheme has hardly taken about three years. Our experience of the scheme in terms of achievement remains unstudied even today. In the absence of any scientific data it is, therefore, difficult to lay our hands on the probable tendencies of the scheme. But it must be said that the pre-requisites of the scheme are available with us in a very poor state of affairs. Our students after all are a part of the containing society which is sick, and anomic. In such a society it is difficult to find youths of high moral standards and integrity. The same applies to the scheme coordinators and other workers at all levels. In fact the scheme expects and pre-supposes a missionary zeal in the students.

This is wanting. In such a situation we are likely to render the scheme as only another ritual to be fulfilled by the academic community.

P. L. PAREEK

N. S. S. as a Part of Educational Continuum

Herbert Spencer defined the function of education as a preparation for complete living. The national mode of judging of any educational course is to judge, according to him, in what degree education discharges such function. John Dewey presented the other side of the picture by maintaining that only life educates. In spite of the unequivocal pronouncements of these educationists, education has remained segregated and divorced from life. The gulf between education and life is not a recent phenomenon. It has grown wider since the beginning of formal education. The golden age of complete identity between education and life existed only in the primitive times when life was simple and complete living was mostly a matter of mastering a few skills. Knowledge has accumulated since then and the present rate of its growth is so fantastic that a man may not desire even the smallest fraction of it from the first-hand experience of life. But this does imply any justification for segregating our children and youths from life and its realities.

The isolation of life and education, though inevitable, has reached its climax. Freeman, a poet, has portrayed this 'divorce' in these words:

Is this Education?
I know the economic theories of
Malthus and Adam Smith,
but I cannot live within my income.

I can explain the principles of bryanlies,
 but I cannot fix a leak in my kitchen.
 I have studied the psychology
 of James and Titchener,
 but I cannot control my temper.
 I cannot conjugate Latin verbs
 but I cannot write legibly.

The illustrations denoting the chasm between education and life might be reproduced endlessly. However, the above citations should not be treated as outcomes of unbridled fancy or frenzy. The loss of harmony between education and life is a hard and naked reality. Speech has taken the place of life and as Froebel would like to express this as "speech is not born from life." One word is not based on the perception of the things it designates. Therefore, in our class-room, students hear the sound but fail to get the image; we hear the noise but see no movements. The caricaturing of the abuses of education should not blind as to the achievements of academic education. Perhaps Maria Montessori has summed up this issue in a balanced way by observing "Indeed, when with intellectual culture we believe ourselves to have completed education, we have but made thinkers, whose tendencies will be to live without the world. We have not made 'Practical Man'." You will perhaps not agree with Maria Montessori, when she says, that with intellectual culture we have produced thinkers. Perhaps Pestolozzi would have been skeptic about the statement of Maria Montessori, if both of these educationists had been confronted in a discussion over this issue. Pestolozzi has preferred ignorance to knowledge which according to him is but a prejudice, a glass through which to view the world. To arrive at knowledge slowly by one's own experience is better than to learn by rote in a hurry, facts that other people know and then glutted with words to lose one's own free observant and inquisitive ability to study. He sums up his argument by saying that not books but life itself is the true basis of teaching and education. If our intellectual culture has produced thinkers, I am sure it has also produced misfits in life who know about family life but cannot bring up children: who know rights and duties of citi-

zenship but do not know about the candidates contesting the elections; who can grow eloquent about the secret of happiness and are unhappy but pretend to be so.

The National Service Scheme has to be considered with this educational perspective in view. Can the scheme remedy some of our evils of higher education? The answer is both Yes and No. If the programmes of the scheme framed from the standpoint of seeking cross-fertilisation of the theory and practice of life and if they are administered for realising the cherished values of education and supplement the work of the college and not loss in realising arbitrarily set-up targets there is little scope for optimism. The National Service Scheme is not to be envisaged as a panacea of all educational ills. It may remotely help to improve our educational contents and methods of teaching, but there is also a danger of its resulting in meaningless experiences and frustrating impulses for the individuals. The experiences of participating in the community projects in the schools in the Community Development Blocks in the last few years have not been always heartening. We have thus to ward off similar repetitions.

The interpretation of the National Service Scheme may be fraught with ambiguous implications; the scheme is national in its organisational and administrative set-up. Its aim has been to arouse national consciousness. There are dangers of its being too liberally interpreted. In fact, the projects should be meaningful to students in the context of the community in which they live—the campus community, the neighbourhood or the village. National consciousness can be aroused in stages only. If we can succeed in creating consciousness about the community in which our students live, we can lay the foundation of loyalty on which the pyramid of loyalty towards the village, town, district, state and nation can be structured. NSS in all reality and probability will mean to student participation in the community action and sharing of the community experiences.

Further, the projects will serve as laboratories for the disciplines taught in the colleges. These laboratories are better equipped than our science laboratories in the colleges. In these

S. L. DOSHI

University and the Community

The present paper aims to explore the bearing of the sub-community of university on the community at large and vice versa. It takes a thread from sociology of knowledge that the existential realities of community affect the thought content of the body of knowledge. If we conceive of the university as a mechanism or movement of learning, it should take the community as its source content. I start with the basic assumption that the community is the totality of one's own living. Actually "life in a community means organisation of the interests of individuals, regulation of their behaviour towards one another, and grouping of them together for common action."¹ Viewed thus, the university is a sub-community in the community which in a partial way fulfils the interests of individuals and regulates their behaviour towards one common action. The university in this respect is one of the several groups which cater to the needs of the community at large. My second assumption is that the community is a organic whole. Individual and group interests—economic, political and cultural—are all inextricably bound together, and like the vital parts of a living organism, cannot be separated from one another without irreparable injury. The Vedas long back exhorted this unique feature of the community: "Human beings all are as

1. Raymond Firth, *Human Types* (Revised Edition), Burnes and Nobel, Inc., New York, 1958, p. 98.

head, arms, trunk and legs unto one another." Viewed in a broader perspective the community life "includes but goes beyond local community to encompass religion, work, family and culture; it refers to social bonds characterised by emotional cohesion, depth, continuity, and fulness."

My basic points in this paper are: (1) the community surrounding the university has its own felt-needs manifest in its various dimensions, (2) the university is a living and dynamic process which partially fulfils the felt-needs of the community, and (3) National Service Corps (henceforth to be abbreviated NSC) in a restricted sense establishes a linkage in the two collectivities—university and the community. This linkage is further characterised by structural-functional content affinity. With these three perspectives in view, I shall endeavour here to discuss the possibility of creating a viable linkage in between these two major collectivities through the functioning of NSC. Precisely, it is an exercise in the role of the university in creating and arousing a social conscience among the students who, when they make a "commencement" of their adult role in the community after they leave the corridors of university, can effectively work as integrating threads in the fabric of the society. The society, logically enough, puts its "social cost" in the upbringing of its adult role performers. This is done partially through university. The society does not "invest" in the university which is nearly an ivory-tower. If the university deviates from its expected "returns" of the "cost" involved, the expenditure made by the society is rendered futile. In confining myself to the "bearings" of university and community with the operation of the variable of NSC in the wider perspective of integration, I remain all through thematic in my approach.

University: A Process —

A university is viewed and defined differently. In a sophisticated sense, it is a community of intellectuals—teachers and taught—ceaselessly engrossed in the pursuit of knowledge. Such

2. Robert A. Nisbet, *The Sociological Traditions*, Heinemann, London, 1967, p. 6.

institutional linkage in the form of NSC has been made. Apropos, the formal imparting of courses gives knowledge and training to the students and the linkage frameworks such as NCC and NSC strive to establish a functional relationship between the university and the community. We have redefined our "new universities", which are not only temples of learning but are the social radars of the society. Our new universities, then, in this context, are in the community and of the community. They are all in all community-oriented, community-founded.

Identification of Community Needs: Strains and Stresses

The Indian Constitution has accepted the ideas of complete democracy and introduced adult franchise. Such a democratic order presupposes a literate and more or less an educated mass of people who can perform their roles effectively. Thus the first and foremost urgent need of the Indian Society today is to create a literate society. Then, the Constitution codifies and releases values and norms for the emergence of a New Indian Society. Equality of opportunities, justice—social and economic—and liberty, are the fundamental values given by the Constitution. Individualism and secularism are yet other values which have crept into our national matrix. Politically, we labour to make a parliamentary system based on the Panchayati Raj; economically, we propose to step in the market economy which is technological-industrial in nature; socially, we strive to do away with the "relics of many obsolete and obviously reactionary institutions, a semi-feudal social order, a rigid caste system, communal cleavages, unsatisfactory status of women, a contempt for manual labour, and a divorce between individual rights on social obligations." This vast body of values is intended to be realised through the mechanism of Five Year Plans, Community Development and other official and non-official formations. In the process of enculturation, the new values have mixed up with the traditional ones and this has ensued a situation of strain and stress. The new value structures are likely to be different and in some cases even contradictory to our envisaged or set resultants. This is enormously a difficult situation. On a broadbased plane, the community

around the universities today are confronted with some of the problems discussed sketchily here which have a bearing on the sub-community of the university.

(1) *Anomy*

Before the release of new forces designed to reconstruct the society, the Indian social structure has a network of institutions to achieve the goals which were meant to keep the social equilibrium. In such a status quo situation the means-end framework was well defined and had assumed the status of tradition. With the emergence of new set-up the people received new goals, precisely, of industrial society. In this change-over of ends, new means were also provided, but with an emphasis on the former, the people tended to look down the newly created norms. This discrepancy in the means-end structure created anomic situations in the society. Social corruption, smuggling, bribery, drunkenness, bootlegging, strikes, gheraos and several other norms have begun to be recognised as means to the end for improving the general style of life. This is an anomic situation, a state of normlessness which is popularly known as crisis in national character.

For the proper and adequate achievement of the set goals, it is essential that the members of the community adhere to the recognized normative institutions only. It is here that the NSC can better play its role. Through this institution the students can be socialised at the campus level to respect the new norms of secularism, individualism, and democratic ethos. Here the NSC has a scope to work at the in-group level. The NSC can develop this new spirit among the students through loud and lively discussions.

(2) *Integration*

Another problem that plagues the community is that of disintegration; some of these being linguism, communalism, and casteism. In the context of the linguistic situation of Rajasthan, the problem of linguism is almost near solution, for Hindi is gradually replacing Rajasthani dialects. Communalism and casteism still remain to be major monsters.

NSC here, too, has a role. The spread of secular faith

among the masses through group discussion, joint meets of sectarian groups in an atmosphere of understanding, could steadily, but surely, prepare a ground for the acceptance of secular ideology. Here the area of NSC has a scope with the out-groups, the diverse sections of the community.

(3) Love for Manual Work

There is a wide contempt for manual labour in the society. It is supposed to be the menial's lot. Supervision of work carries worth, value, and prestige. For any developing society, a disbelief in manual work is detrimental. The spirit and love for manual work can be inculcated through training imparted by an institution of high repute such as that of university. NSC, as we go through its philosophy, incidentally puts heavy emphasis on this need of the society.

(4) Community Development

The country has launched Community Development Schemes at both the levels—rural and urban. All the major areas of community are taken up for an all-embracing development. Education, agriculture, industry, public health and hygiene require to be improved. NSC can play its role here also. At this stage it would be wrong to believe that the students by running some adult classes, recreation centre, village sanitation, etc., would solve and share most of the problems. This is erroneous. The students are not going to give any miracle. But their movements and participation in such problem situations will help community to regain confidence and stimulation. It will pave a ground—psychological at least—to accept the scheme. Motivation, if comes from status-ridden sections, has vital dividend. It is, then, a caution for NSC that if the planners aspire to reform the community occasionally working for a few weeks in the community, the idea is extravagantly ill-conceived. At the outset, the NSC should remain modest, practical and real in its targets of achievements.

(5) Community—University—Interactions

When we accede to the proposition that the university and

the community are empirically inseparable, though we may do so for analytical purposes, we tend to search for a mechanism which may give opportunities for frequent interactions between these two structures. So far we had informal consolations which gave some occasions for such meets. But the scheme of NSC as a potential instrument exposes the university community to the masses. It will be for the first time that the university students and teachers would meet the man of the street. In this venture the ordinary man will have lots of things to learn and to emulate. On the part of the students it will arouse in them a social conscience which so far remained wanting.

(6) Avoidance of Aspiration-discrepancy

Most of our problems of unemployment and the resultant gloom and frustration owe much to the discrepancy found in our aspirations and empirical realities. Youths confined only to the university take fancy to aspiration which remain unfulfilled when there "commencement" begins as a career in the society. The realities seem to be far away and different from the structured aspirational images of career. I term it, therefore, aspiration-discrepancy. Student involvement in some of the activities of the community during their stay in the university would bring them closer to the realities of life. This would make them pragmatic and reality-oriented. We find reluctance and increasing hesitation among our university graduates today when they are required to accept their placements in the villages. They take it as an exile from the "civilized world." This is largely due to the lack of acquaintance with the rural community. NSC could help a breakthrough of this discrepancy.

(7) Creative Intelligence

Much of country's intelligence is wasted in things of destruction. National policies right from Parliament to Panchayat Samities are criticised with least application of creative genius. Criticism has a place in democracy, but the youths of the country should be trained to help develop a creative in-

telligence. The NSC has an orientation to this aspect of students' life also. There is need indeed to develop a critical and experimental attitude of mind in the younger generation. It is through the institution of NSC or the like that the university can be transformed into "active, genuine and living community where shared activity and purposeful planning are carefully stimulated." In fact, the university should be an instrument of social progress.

Logic for NSC

We have discussed in the preceding section the "bearing" of university and the community. It is held in some sections of the country that the implementation of National Cadet Corps did not yield the expected results. It remained far behind the realisation of goals. May it be partially true, but in order to achieve the purpose set down for NSC, it is essential that we loudly think over the possibilities of its success in the light of our previous gains or losses.

Historically, our society does not have any tradition of students' participation in the community affairs. Rather the students got educational training far away from the habitation areas to the far-flung places largely in the forests. They were virtually cut off from the main stream of society's life. This is what we learn about our ancient educational system. Even during the Muslim period, the students remained indifferent to the problems of community. However, during the British times, they involved themselves in destructive activities to overthrow the foreign rule. Now the things are totally different; there is an urgent need for construction and development and NSC offers one of the logical alternatives.

Appendices

RECOMMENDATIONS OF THE REGIONAL SEMINAR ON NATIONAL SERVICE SCHEME

"The object of the National Service Scheme is to involve students in a variety of social service activities, in much the same way as they are involved in academic activities. With one difference: the involvement in social service activities must be strictly voluntary. Both students and teachers should join, as members, what we may call a Social Service League in their college, *voluntarily*. As to their activities, there must be definite, specific tasks. Three fields could be suggested. First, improvement of the environment of the college—which will include many aspects. Secondly, by establishing a liaison with the President of the local municipality, the League can find out which are backward, neglected areas of the town which need assistance. Thirdly, the League can *adopt* one or more villages (depending on distance). The village school teachers and the Panchayats should be contacted to ascertain the 'felt' needs of the villagers and service be rendered to meet them."

EXTRACTS FROM RECOMMENDATION OF THE EDUCATION COMMISSION

"Social and national service should be made obligatory for all students at all stages. *These programmes should be organised concurrently with academic studies in schools and colleges:*

1. "At the primary stage, programmes of social service should be developed in all schools on the lines of those developed in Basic education.
2. "At the secondary stage, social service for a total of 30 days at the lower secondary stage and 20 days at the higher secondary stage (10 days a year) should be obligatory for all students.
3. "At the undergraduate stage, social service for 60 days in total should be obligatory for all students.
4. "Every educational institution should try to develop a programme of social and community service of its own in which all its students would be suitably involved for periods indicated above.
5. "Labour and social service camps should be organised by creating a special machinery for them in each district. Participation in such camps should be obligatory for all students for whom no programmes of social service have been organised in the educational institutions they attend."
6. "These camps will facilitate the organisation of social service programmes in schools. Such programmes may be started as a pilot project in 5 per cent of the districts and extended gradually to the others."*

*Report of the Education Commission, 1964-66, p. 637.